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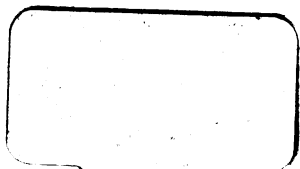
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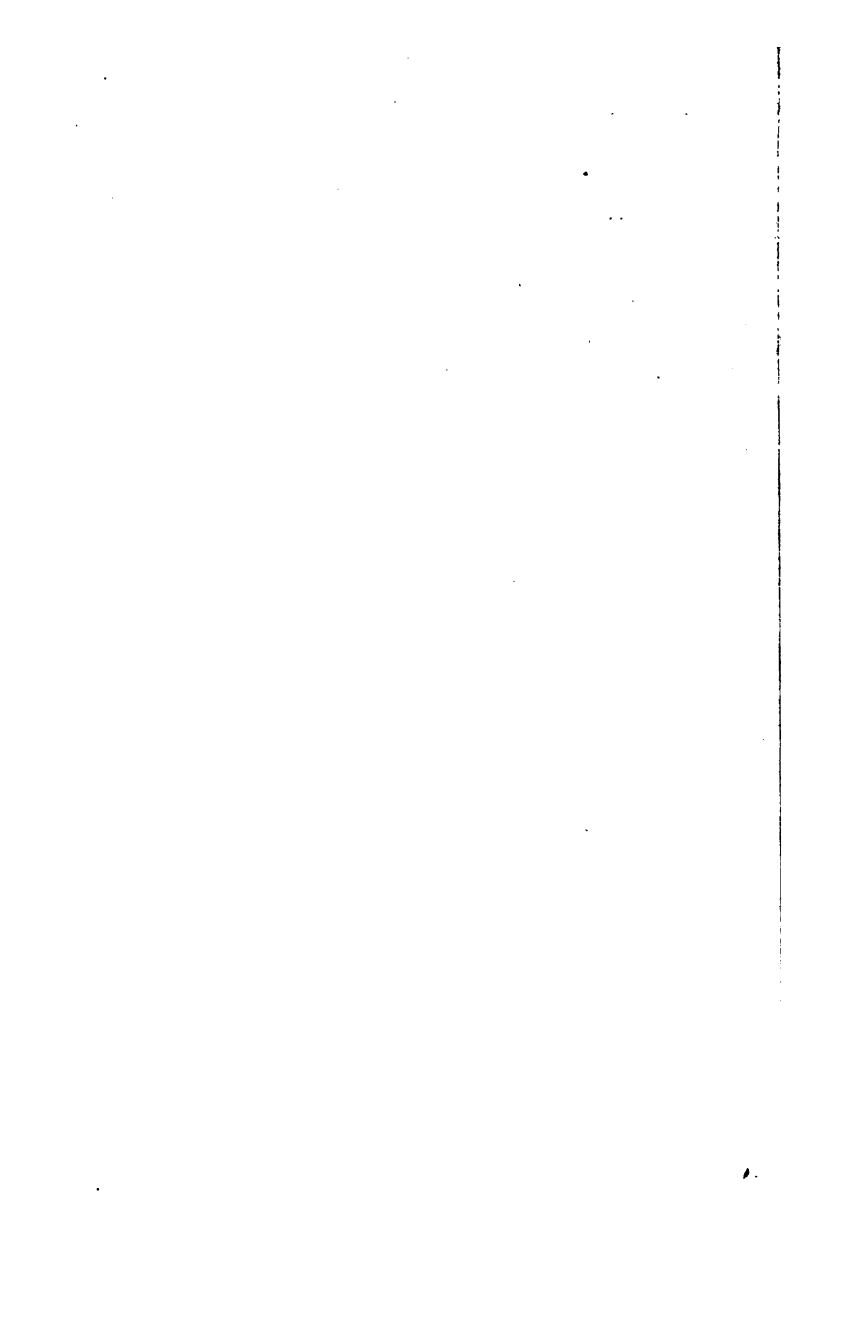
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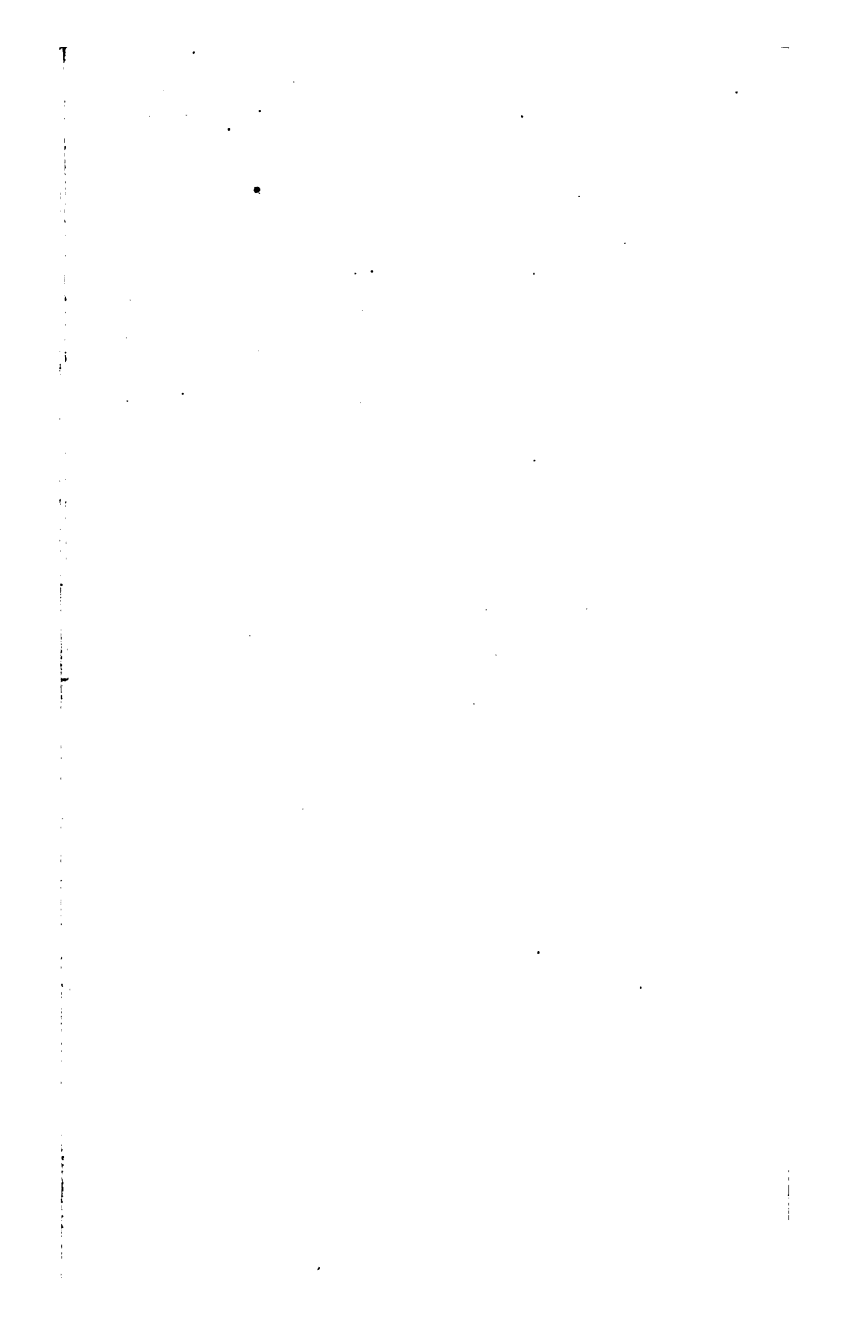
*James Lenox.*



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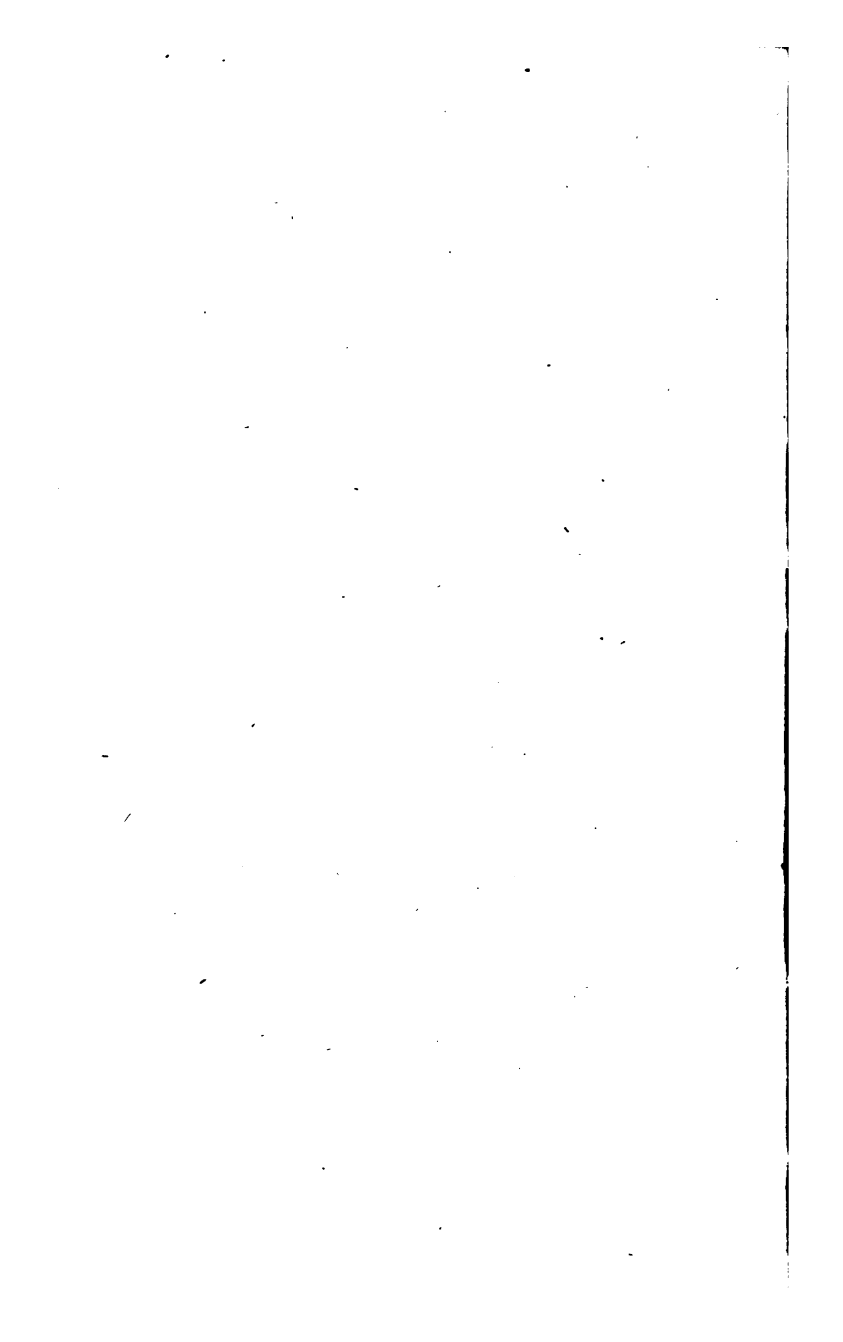








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# MEMOIRS

OF THE

## LIFE AND WRITINGS

OF THE REV.

### CLAUDIUS BUCHANAN, D.D.

LATE VICE-PROVOST OF THE COLLEGE OF FORT  
WILLIAM IN BENGAL.

BY HUGH PEARSON, D. D. M. R. A. S.

DEAN OF SALISBURY.

FOURTH EDITION,

WITH SOME RETRENCHMENTS.

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## INTRODUCTION.

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THE Editor of the present series has much pleasure in adding, through the kindness of his esteemed friend the Author, the *Life of Dr. Buchanan to the Christian's Family Library*. Dr. Buchanan was an eminent instrument, raised up of God, and honoured by him, to do much for the kingdom of our Lord Christ in India, and to give a great impulse to the missionary spirit that had been kindled in our own country. This memoir of his life is both full of valuable information and of profitable Christian thoughts: but though three editions of it have been sold, its size has hitherto impeded an extended circulation and the great benefit which such an example is calculated to diffuse. As it appeared to the Editor that some of those details which were important and valuable at the period of their first publication, might be advantageously abridged, or less fully noticed, he requested and obtained the Author's permission to act on this principle in preparing the present volume. Following his kind and judicious suggestions, the details of the College of Fort William and of the school and university prizes, and the controversy respecting the promotion of Christianity in India, have been abridged; and some portions of the letters, and some extracts from the sermons and publications of Dr.

Buchanan have been omitted. If the reader be desirous of fuller information on these points, he must consult the original work. In other respects the Memoir remains the same as in the former editions, which have already commended themselves to the Christian public.

It is delightful to see how much Dr. Buchanan's afflictions matured his Christian character in his last years, and gradually ripened and prepared him for his heavenly rest. May many, many such labourers, of a similarly enlarged, devoted, and spiritually-minded character be raised up, to carry forward those great objects to which Divine grace enabled him, following the example of our great Pattern, so entirely to give up himself.

E. BICKERSTETH.

*Watton Rectory,  
April, 1834.*

## PREFACE.

THE observation of Lord Bacon, as to the deficiency in the biographical literature of his day, is certainly not applicable to the present times. We have rather to complain of excess than of defect. While ample justice has been done to the lives of eminent persons, it must be confessed, that accounts of obscure individuals have been unnecessarily multiplied.

The Author of the following memoirs trusts that he shall not be deemed liable to the charge of having added to this number. The person to whose life and writings they relate, is already well known to the world, and has established an undoubted claim to posthumous regard. The prominent station which Dr. Buchanan occupied in India, and the zeal and ability with which he laboured to promote the interests of Christianity in that country and throughout the eastern world, seemed to demand some commemoration of his character and exertions; and, unless the writer of these pages is much mistaken in his judgment, they describe "a person in whom," to use the language of the celebrated author just alluded to, 'actions both great and small, public and private, are so blended together,' as to secure that 'genuine, native, and lively representation,' which forms the peculiar excellence and use of biography.

There is this additional reason for giving to the public some account of Dr. Buchanan, that, from the nature of the subjects to which his attention was

directed, he unavoidably incurred a considerable degree of displeasure on the part of those whose opinions or prejudices he felt it to be his duty to oppose. It is but reasonable, therefore, that his views and motives should be fully and fairly developed, that the world may have an opportunity of forming a just estimate of his character and labours.

How far the Author of the following Memoirs may have succeeded in this object, must be left to the public to determine. He is well aware of the difficulty pointed out by a consummate judge of human nature,<sup>1</sup> of representing impartially sentiments or actions, respecting which much difference of opinion and feeling will necessarily exist, according to the knowledge and the dispositions of the reader upon the subject in question. It has undoubtedly been his aim to exhibit the character and conduct of Dr. Buchanan in their true light, and to enable the world to determine the degree of merit to which he may be justly entitled.

For this purpose, he has endeavoured to render him, as much as possible, his own biographer, and has accordingly interwoven with the narrative of his life a series of extracts from letters to many of his friends and correspondents. Independently of the authentic and interesting nature of the information thus conveyed, where, as was eminently the case with Dr. Buchanan, the writer is upright in his general views, and simple in the expression of them, his correspondence formed one of the principal sources of the Memoirs here presented to the public; some valuable private documents having been unfortunately lost. Other materials were derived from certain papers and memoranda referred to in the memoirs, from the more public events of Dr. Buchanan's life, and from his printed works. In the use of these various materials, relating to many different

<sup>1</sup> Thucyd. Hist. ii. 35.

persons, events, and circumstances, the author cannot flatter himself that he has been uniformly free from misapprehension and mistake. He can only say, that upon every occasion this has been his intention and aim.

The account of the journey of Dr. Buchanan to the coast of Malabar, and of his visit to the Syrian churches in the interior of Travancore, notwithstanding his own introduction of it to the public, will probably prove acceptable to the reader. More might easily have been added to this, and indeed to every part of the memoirs; but it may, perhaps, be thought by some that they have already exceeded their just limits.

It may not be unnecessary to observe, that these volumes contain the history of a man, whose leading characteristic was a sincere and devoted attachment to the gospel of Christ, as a living principle of faith and practice. Whatever is worthy either of being admired or imitated, and there is much which is deserving of both in the character of Dr. Buchanan, is chiefly to be ascribed to his views and feelings as a Christian; and though, as the author himself would avow, it is by no means necessary to coincide in every opinion expressed by Dr. Buchanan in these volumes, he is deeply persuaded, that the leading principles of his life and conduct are alone capable of producing genuine and exalted virtue, peace of conscience, and a well grounded hope of eternal happiness.

With respect to his own undertaking, the Author has only to state, that he engaged in it at the request of the family and friends of Dr. Buchanan. They were, doubtless, induced to place this task in his hands from the circumstance of his having some years since had occasion to consider the great subject to which the life of that excellent man was devoted, which led to a subsequent acquaintance with him. And though he has to regret that his

intercourse with Dr. Buchanan was less frequent and intimate than he wished, it tended greatly to increase that lively interest in his character, which the previous knowledge of his history had excited. He felt also that he owed a debt of gratitude and service to his memory, as one of those who had benefited by his munificent proposals to the university of which he is a member, which he was anxious to have an opportunity of discharging; and however inadequately he may have acquitted himself of this obligation, he trusts that his intention will be approved; and that the following work, thus designed to record the excellences of a benefactor and a friend, to adopt the affectionate apology of a Roman biographer, '*Professione pietatis aut laudatus erit, aut excusatus.*'<sup>1</sup>

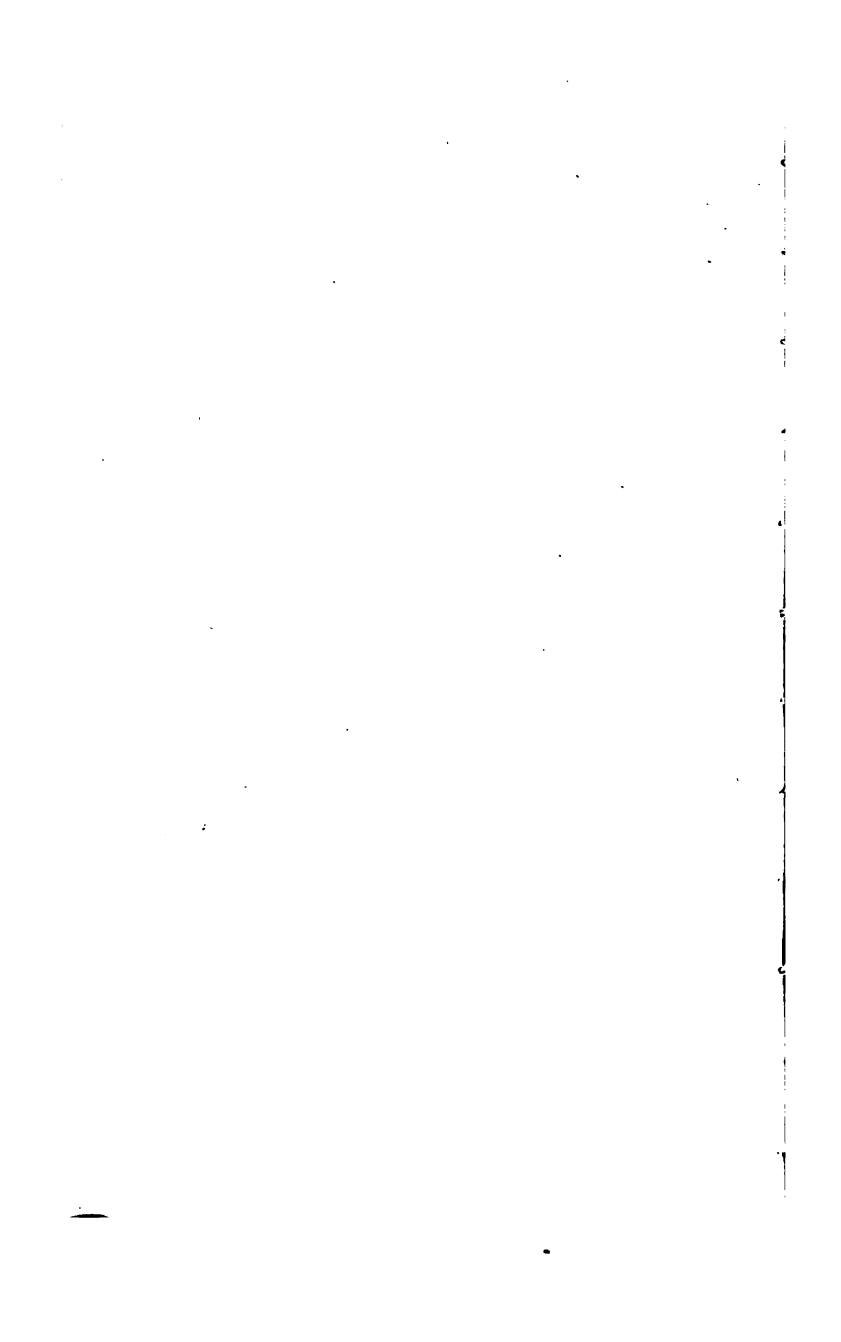
The Author cannot close this Preface without shortly adverting to the subject which is so frequently brought under review in the following Memoirs, the promotion of Christianity in the East. Much as Dr. Buchanan was permitted to effect towards that great and important work, much yet remains to be accomplished. The foundation of our Episcopal Establishment has indeed been laid in India: but it requires to be strengthened and enlarged, and a more goodly and domestic superstructure to be erected upon it. Churches are still wanting at the different European stations, and a considerable increase in the number of chaplains. The translation of the scriptures, and of useful tracts, into the oriental languages, should be encouraged and pursued. Schools should be instituted for the instruction of the young, more particularly in the knowledge of the English language; and the native Christians, instead of being, as hitherto, neglected, and even repressed, should be accredited and supported.

<sup>1</sup> Tac. in Vit. Agric.

These are but brief and imperfect suggestions, which it must be left to others, better qualified for the task, to expand and realize. The Author would only, therefore, add, that it is for those who survive the lamented subject of these volumes, and who deeply feel the value of his various labours, to study to repair his loss, to rescue from neglect or failure the plans which he conceived, and to continue that which he so successfully began.

In the mean time, may the following record of his pious and disinterested exertions excite the zeal and strengthen the resolution of others to follow him in his benevolent career; and prove, under that Divine blessing which its author fervently implores, in some degree, the means of confirming and extending the kingdom of Christ, not only in India, but throughout the world at large.

*St. Giles's, Oxford,  
March 8, 1817.*





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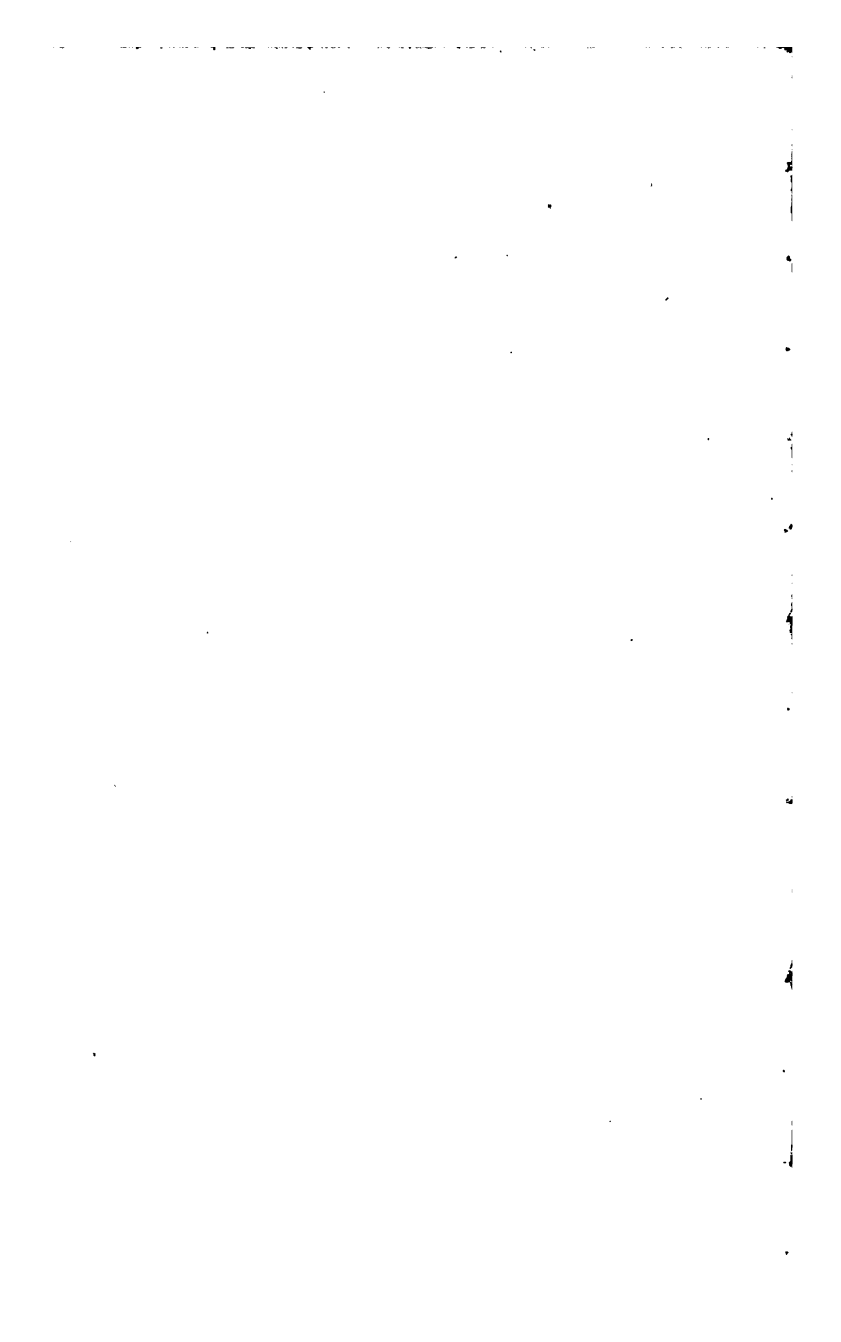
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**MEMOIRS**  
**OF THE**  
**REV. DR. BUCHANAN.**

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**PART I.**

---

**CHAPTER I.**

It is by no means uncommon in the history of those who have in any manner distinguished themselves among their contemporaries, to find them deriving no peculiar honour from their ancestors, but rather reflecting it upon them; and becoming themselves, if not the founders of a family, yet the sole authors of their fame. Of the truth of this observation, an instance is afforded by the subject of the following Memoirs. His remote origin might perhaps be traced to some of those who have in different ages illustrated the name of Buchanan; but it is not known that he ever claimed any such distinction, nor is it a point which it is at all necessary to ascertain. If, however, the biographer of this excellent man is unable to deduce his descent from the possessors of

worldly rank or talent, an honour which may be unjustly depreciated, as it is sometimes unduly prized, he may at least assert, that his immediate progenitors were endowed with more than an ordinary share of Christian piety; an honour, in his estimation, of a higher nature; and a blessing, which, as he peculiarly valued it, was not only a source of pleasing and grateful recollection, but might not improbably form one link in the chain of causes which led to his own distinguished worth and usefulness.

CLAUDIUS BUCHANAN was born at Cambuslang, near Glasgow, on the 12th of March, 1766. He was the son of Mr. Alexander Buchanan, a man of respectable learning, and of excellent character, who was highly esteemed in various parts of Scotland, as a laborious and faithful teacher, and who a few months previous to his death was appointed rector of the grammar school of Falkirk.

His mother was the daughter of Mr. Claudius Somers, one of the elders of the church at Cambuslang, about the period of the extraordinary occurrences which took place in that valley, in consequence of the preaching of the celebrated Mr. Whitefield, in the year 1742.<sup>1</sup> Notwithstanding the enthusiasm and extravagance which probably attended those remarkable scenes, it is unquestionable, that many were excited to a deep and lasting sense of real religion. Amongst this number was the grandfather of the subject of this Memoir; whose piety was imbibed by his daughter, the mother of Buchanan. By both these excellent persons he appears to have been carefully trained, from his earliest years, in religious principles and habits. He is described, by one of his surviving relatives, as having been distinguished from his youth by a lively and engaging disposition. He is said also to have

<sup>1</sup> See Gilles's Historical Coll. vol. ii. p. 339.



recollected the serious impressions which were sometimes made upon his mind by the devotions of the paternal roof, and by the admonitions which his grandfather, from whom he derived his baptismal name, and who seems to have regarded him with peculiar affection, was accustomed to address to him occasionally in his study. And though; as it will afterwards appear, the instructions and example of these pious relatives were not immediately productive of any decided and permanent effect, he must be added to the number of those who ultimately derived essential benefit from having been brought up "in the nurture and admonition of the Lord;" and consequently as affording fresh encouragement to religious parents to pursue a course which has been so frequently crowned with success, and which is seldom, it may be hoped, altogether in vain.

In the year 1773, at the age of seven years, young Buchanan entered the grammar school of Inverary in Argyleshire, of which his father was then master, under whose instruction he is said to have made considerable proficiency in the Latin and Greek languages. He continued at Inverary till some time in the year 1779, when he was invited to spend the vacation with his school-fellow, John Campbell, of Airds, near the island of Mull; and in the following year he received an appointment, which would be deemed extraordinary in this part of the kingdom, but is by no means uncommon in Scotland. This was, to be tutor to the two sons of Mr. Campbell of Dunstafnage, one of whom was, in the year 1803, Captain of the East India Company's ship, the United Kingdom. As he had then only just completed his fourteenth year, his literary acquirements can scarcely be expected to have been extensive. Yet the very appointment to such an office, at so early an age, is in itself honourable to his character; and his continuance in it during nearly two years may suffice to show, that his conduct proved satisfactory to Mr.

Campbell. About this time he was again under considerable impressions of a religious nature, which he communicated to his excellent grandfather, who carefully cherished them, and assured him of his prayers. For a few months he continued in this promising course, spending much time in devotion amidst the rocks on the sea-shore, near which he was then residing : but at length his serious thoughts were dissipated by the society of an irreligious companion, and his goodness, like that of many a hopeful youth, vanished, "as a morning cloud, and as the early dew;" nor was it till many years afterwards, that painful and salutary convictions led him to seek that God whose early invitations he had ungratefully refused.

The residence of Buchanan at Dunstafnage might probably have been longer, had it not interfered with a necessary attention to the progress of his own education. In the year 1782, therefore, he left the family of Mr. Campbell, and proceeded to the University of Glasgow; where he remained during that and the following year, diligently pursuing the various studies of the place. Whether his academical course was interrupted by the failure of his pecuniary resources, or was the result of deliberation and choice, is uncertain. It appears only that he left Glasgow in the year 1784, and went to the Island of Islay, for the purpose of becoming tutor to the sons of Mr. Campbell, of Knockmelly. In the following year, from some cause, obviously not unfavourable to his character, we find him removed to Carradell in Kintyre, and performing the same office to the sons of Mr. Campbell of that place. In the year 1786, however, Buchanan returned to the college at Glasgow; and a certificate in that year, from the Professor of Logic, testifies not only that he had regularly attended upon the public lectures of that class, but that, in the usual examination and exercises, he had given commendable proofs of atten-

tion, diligence, and success in the prosecution of his studies; and that he had behaved with all suitable propriety of conduct and manners. At the conclusion of the academical session he returned to Carradell, and resumed his employment as a tutor; in which capacity it is presumed that he continued until the commencement of the autumn in the following year; when he quitted his native country, under very singular circumstances, and entered upon a project, on which, as it afterwards appeared, depended the future tenor of his life.

Mr. Buchanan had, from his earliest years, been intended by his parents for the ministry in the Church of Scotland; but being naturally of an ardent and excursive turn of mind, he, at the age of seventeen, during his first residence in the University of Glasgow, conceived the design of making the tour of Europe on foot; that being the only method of travelling upon which his slender finances would allow him to calculate. His chief view in this romantic project was, doubtless, to see the world; yet not, as he afterwards declared, without some vague and undefined intention of applying the information, which he might collect during his tour, to some useful purpose. It was not, however, till nearly four years afterwards, during which, as we have seen, he was diligently employed in acquiring and imparting knowledge, that a circumstance occurred, which, though it did not originally suggest this design, certainly tended to hasten his departure from Scotland. This was an imprudent attachment to a young lady, who happened to be on a visit to the family in which he was then residing, and who was superior to himself in birth and fortune. The affection was mutual, but the disparity of their rank and station seemed to form an insuperable barrier to their union. Mr. Buchanan became in consequence very unhappy, and, in the height of his passion, resorted to his favourite and long-cherished plan

of a foreign tour ; in the course of which, with all the sanguine expectation and the inexperience incident to his feelings and his age, he hoped to advance his fortune, and, returning to his native country, to obtain the object of his wishes. Strange and unpromising as this project undoubtedly was, he was eager to accomplish it. But though his thoughtless ardour reconciled him to the culpable expedient of deceiving his parents, he was unwilling to leave them clandestinely. For the purpose, therefore, both of avoiding any opposition to his scheme, and of relieving them from uneasiness, he invented a story, which, engaged as he had long been in tuition, seemed by no means improbable. He pretended that he had been invited by an English gentleman to accompany his son upon a tour to the continent ; and as this engagement not only offered some present advantages, but held out flattering hopes of his future advancement in life, not inconsistent with their original intentions, his friends consented to the proposal, and permitted him to leave Scotland. Of this singular expedition, and of his subsequent history during several years, Mr. Buchanan long afterwards gave several distinct but consistent narratives, from which the following account is extracted. After briefly mentioning the circumstances which have been previously stated respecting his education and studies, and the scheme which he had devised for effecting his departure from his native country and friends, and his intended travels upon the continent, he suggests the obvious question, how he was to accomplish such a plan, destitute as he was of pecuniary resources. To this he replies, that the greater his difficulties were, the more romantic would his tour appear ; and then proceeds as follows :

‘ I had the example of the celebrated Dr. Goldsmith before me, who travelled through Europe on foot, and supported himself by playing on his flute.

I could play a little on the violin, and on this I relied for occasional support during my long and various travels.

‘ In August 1787, having put on plain clothes, becoming my apparent situation, I left Edinburgh on foot, with the intention of travelling to London, and thence to the continent; that very violin which I now have, and the case which contains it, I had under my arm, and thus I travelled onward. After I had proceeded some days on my journey, and had arrived at a part of the country where I thought I could not be known, I called at gentlemen’s houses, and farm-houses, where I was in general kindly lodged. They were very well pleased with my playing reels to them, (for I played them better than I can now,) and I sometimes received five shillings, sometimes a half a crown, and sometimes nothing but my dinner. Wherever I went, people seemed to be struck a little by my appearance, particularly if they entered into conversation with me. They were often very inquisitive, and I was sometimes at a loss what to say. I professed to be a musician travelling through the country for his subsistence: but this appeared very strange to some, and they wished to know where I obtained my learning; for sometimes pride, and sometimes accident would call forth expressions, in the course of conversation, which excited their surprize. I was often invited to stay for some time at a particular place, but this I was afraid of, lest I might be discovered. It was near a month, I believe, before I arrived on the borders of England, and in that time many singular occurrences befel me. I once or twice met persons whom I had known, and narrowly escaped discovery. Sometimes I had nothing to eat, and had no where to rest at night; but, notwithstanding, I kept steady to my purpose, and pursued my journey. Before, however, I reached the borders of England, I would gladly have returned; but I could not; the die was cast; my pride would have

impelled me to suffer death, I think, rather than to have exposed my folly ; and I pressed forward.

‘ When I arrived at Newcastle, I felt tired of my long journey, and found that it was indeed hard to live on the benevolence of others. I therefore resolved to proceed to London by water ; for I did not want to travel in my own country, but on the continent.

‘ I accordingly embarked in a collier at North Shields, and sailed for London. On the third night of the voyage we were in danger of being cast away, during a gale of wind ; and then, for the first time, I began to reflect seriously on my situation.’

During the violence of the storm, as he afterwards acknowledged to a friend, Mr. Buchanan felt as if the judgment of God, as in the case of Jonah, was overtaking him ; but, unlike the repenting prophet, no sooner had the tempest of the elements subsided, than the agitation of his mind also passed away. He arrived safely in London on the second of September : ‘ but by this time,’ he continues, in one of the letters referred to, ‘ my spirits were nearly exhausted by distress and poverty. I now relinquished every idea of going abroad. I saw such a visionary scheme in its true light, and resolved, if possible, to procure some situation, as an usher or clerk, or any employment, whereby I might derive a subsistence : but I was unsuccessful. I lived some time in obscure lodgings, by selling my clothes and books ; for I did not attempt to obtain any assistance by my skill in music, lest I should be discovered by some persons who might know me or my family. I was in a short time reduced to the lowest extreme of wretchedness and want. Alas ! I sometimes had not bread to eat. Little did my mother think, when she dreamt, that she saw her son fatigued with his wanderings, and oppressed with a load of woe, glad to lie down, and sleep away his cares on a little straw, that her dream was so near the truth ! What a reverse of fortune

was this! A few months before, I lived in splendour and happiness! But even in this extremity of misery my eyes were not opened. I saw indeed my folly, but I saw not my sin: my pride even then was unsubdued, and I was constantly anticipating scenes of future grandeur, and indulging myself in the pleasures of the imagination.

‘After I had worn out many months in this misery, observing one day an advertisement in a newspaper, for ‘a clerk to an attorney.’ I offered myself, and was accepted. I was much liked, and soon made friends. I then obtained a better situation with another gentleman in the law; and, lastly, engaged with a solicitor of respectable character and connections in the city, with whom I remained nearly three years. During all this time I had sufficient allowance to appear as a gentleman; my desire for going abroad gradually abated, and I began to think that I should make the law my profession for life. But during a great part of this time I corresponded with my friends in Scotland, as from abroad, writing very rarely, but always giving my mother pleasing accounts of my health and situation.’

Notwithstanding the preceding brief observation, that his allowance from his employers enabled him to make a genteel appearance, there are various intimations, in a memorandum book kept by Mr. Buchanan during a part of this period, that he was frequently a sufferer from the pressure of poverty: nor is this to be wondered at, when it is known, that the utmost salary which he received amounted only to forty pounds per annum. Accordingly it appears that he was sometimes under the necessity of pledging articles of clothing, and in one instance his watch, for the purpose of procuring a little ready money; and even this painful expedient did not always afford him such a supply as to prevent him from occasionally recording, that he had been obliged to go without a breakfast or a supper; and once, that he

had neither breakfasted nor dined. It must, however, be acknowledged, that while this humble cash account is chiefly made up of his expenditure upon the necessaries of life, he seems to have wasted not a little of his scanty allowance on public amusements; amongst which the theatre frequently occurs, and sometimes debating societies.

From one of the brief memoranda from which the preceding circumstances are derived, and which are chiefly written in Latin, it appears that Mr. Buchanan's father died on the 24th of August, 1788, precisely a twelvemonth after his own departure from Scotland. This event was probably communicated to him by his excellent mother, and must, it may be reasonably supposed, have awakened some peculiarly distressing feelings in the mind of her absent son; conscious as he must have been of the deception which he was practising upon their unsuspecting confidence. No symptom, however, of the ingenuous shame, which, it may be hoped, he could not but occasionally feel for such misconduct, is apparent in his diary. He merely mentions, that his widowed parent had written to him in the spring of 1789, upon the mournful subject of a monument to his late father: to which he replied by a letter, dated the 12th of May, as *from Florence*, which he despatched on the 25th following. A subsequent entry notices his disappointment in not again hearing from his mother, whom, amidst all his wanderings from the path of integrity and virtue, he evidently regarded with unfeigned reverence and affection; while another states the arrival of an answer from her to a recent letter of inquiry from himself, which, either from the favourable account of his parent's welfare, or its salutary influence upon his own mind, appears to have afforded him much pleasure.

It cannot, however, be a matter of surprise to any one, who considers the imprudent manner in which



Mr. Buchanan had left his native country, the deceit which he was practising upon his friends, the faint prospect which he could reasonably entertain of any considerable success in the world, and, above all, the pious education which he had received, to find, that the memoranda in question exhibit frequent marks of his inward perplexity and unhappiness. Thus, on the 10th of May 1789, he records, in Latin, with an emphasis of expression which evidently proves the depth and sincerity of the feelings with which he wrote; 'I have lived, I know not how, in a state of forgetfulness, or mental intoxication, to this day!' And on the 15th of July following, he briefly extends the same painful confession to that time. Within three days after the first of these dates, Mr. Buchanan was seized with a severe attack of fever, during which, he observes, that he had experienced, as might very naturally be expected, most uncomfortable reflections on his present situation. These, however, appear to have made no deep or lasting impression upon him, but, as in too many similar instances, to have vanished with the temporary alarm which occasioned them. Accordingly he soon afterwards states, that he had on that morning written part of a letter to his mother, telling her, with the careless levity which in irreligious and impenitent minds returns, when relieved from the immediate fear of punishment, that he had altered his 'plan of death and misfortune, to that of fortune and festivity.'

He laments also, that on his recovery he had broken some salutary resolutions which he had made during his illness, and adds, in the tone of fretful but impotent violence which characterizes those who are irritated rather than humbled by the consciousness of their weakness, and are ignorant of its only effectual remedy, 'I swear I'll do so no more. O! that I knew how to persevere in good resolutions, as well as to make them! This has been my failing

from my infancy.' Who has not been compelled to make the same humiliating reflection, until acquainted with him of whom the subject of these Memoirs was as yet practically ignorant; without whom we can do nothing, but by whose gracious assistance the Christian can do all things!

Among the various notices of his feelings and engagements, which occur in these memoranda, there are several, which prove that, amidst the incessant labour of an employment, which occupied nearly twelve hours of each day, Mr. Buchanan occasionally contrived to devote a part of his scanty leisure to literary pursuits. Unhappily he was at this period so little under the influence of religion, that the Sabbath was too often spent in the study of Virgil and Horace; though at other times his reading on that sacred day appears to have been of a graver nature. But the later hours of his evenings, which were not dedicated to amusement, seem to have been laudably employed in storing his mind with classical and general knowledge, and occasionally in improving his memory by artificial rules and practice.

Though the irreligious state, in which he was at this time living, led him too generally to neglect public worship, his early habits still induced him sometimes to enter the house of God. Upon one of these occasions he appears to have been much struck with the conduct of a young friend, who was so deeply alarmed while the preacher was displaying the terrors of the Lord in the future punishment of the wicked, that he rose up, leaving his hat behind him, and walked out of the church. It is understood that Mr. Buchanan considered this person as having been afterwards made spiritually useful to him.

Two short notes in the summer of the year 1789 indicate, that there were, even at that period, seasons in which he thought much and seriously upon his

own state, and upon religious subjects; during which his reflections were sometimes gloomy and desponding, and resembling 'the sighing of the prisoner' for deliverance; and at others, cheered by a faint and distant hope of one day enjoying, through the infinite grace of God, the comforts of religion.

In the following year, some traces of pious feeling occur, in the brief journal from which the preceding circumstances are extracted. He notices a religious conversation with a friend, and adds, that he had, in consequence, thought seriously of a reformation. He mentions emphatically a season of private prayer, and his intention of purchasing a new Bible, when he could afford it; and while he confesses, on one occasion, with evident regret, his disinclination to religion, and alleges as one of the immediate causes, or symptoms, of this evil, the indulgence of morning slumbers; he observes, on another, that he had declined the invitation of a friend to a visit in the country on the following Sunday, upon religious principle, though he did not at the moment distinctly avow it. All these are circumstances indicative of a mind awaking from the deadly sleep of sin to the life of righteousness, and introductory to that important change of sentiment and conduct which was now approaching.

It is possible, indeed, that some may be at a loss to understand the meaning of this language, or to conceive the necessity of any other alteration in the religious character of Mr. Buchanan, than the acknowledgment and correction of a few venial errors and irregularities, or the supply of certain obvious omissions in his conduct. But if, as the scriptures unequivocally assert, to live in the habitual neglect of Almighty God, though a formal acknowledgment of his being and attributes may be professed, is virtual impiety; to avow the name of Christian, but to refuse the homage of the heart to Jesus Christ as

a Saviour, is real unbelief: and occasionally to indulge in wilful sin, though the external manners may be decent and correct, is practical ungodliness; then was it evidently necessary that a great and radical change should be effected in his dispositions and conduct; then was it essential to his present and future happiness, that he should "repent and believe the gospel."

That this was the conviction of Mr. Buchanan himself, unquestionably the most competent judge of this interesting subject, plainly appears from his own declarations, in the letters from which some preceding extracts have been made. 'Since my coming to London,' he observes, 'until June last, I led a very dissipated, irreligious life. Some gross sins I avoided; but pride was in my heart; I profaned the Lord's day without restraint, and never thought of any religious duty. Thus I lived till within these few months; exactly three years since my voluntary banishment from my native country; three tedious years! and for any thing I could have done myself, I might have remained in the same state for thirty years longer. But the period was now arrived, when the mercy of God, which had always accompanied me, was to be manifested in a singular manner. I had a very strong sense of religion when I was about the age of fourteen; and I used often to reflect on that period: but I had not, I believe, the least idea of the nature of the gospel. It was in the year 1790, that my heart was first effectually impressed, in consequence of an acquaintance with a religious young man.'

Of the person thus briefly mentioned, and of the important effects which resulted from one remarkable meeting with him, the following is a more distinct and detailed account.

'In the month of June last,' observes Mr. Buchanan, writing in February, 1791, 'on a Sunday evening, a gentleman of my acquaintance called

upon me. I knew him to be a serious young man, and out of complaisance to him I gave the conversation a religious turn. Among other things, I asked him whether he believed that there was such a thing as divine grace; whether or not it was a fiction invented by grave and austere persons, from their own fancies. He took occasion, from this inquiry, to enlarge much upon the subject; he spoke with zeal and earnestness, and chiefly in scripture language, and concluded with a very affecting address to the conscience and the heart. I had not the least desire, that I recollect, of being benefited by this conversation; but while he spoke, I listened to him with earnestness; and before I was aware, a most powerful impression was made upon my mind, and I conceived the instant resolution of reforming my life. On that evening I had an engagement which I could not now approve: notwithstanding what had passed, however, I resolved to go; but as I went along, and had time to reflect on what I had heard, I half wished that it might not be kept. It turned out as I desired: I hurried home, and locked myself up in my chamber; I fell on my knees, and endeavoured to pray; but I could not. I tried again, but I was not able; I thought it was an insult to God for *me* to pray; I reflected on my past sins with horror, and spent the night I know not how. The next day my fears wore off a little, but they soon returned. I anxiously awaited the arrival of Sunday; but when it came, I found no relief. After some time, I communicated my situation to my religious friend: he prayed with me, and the next Sunday I went with him to hear an eminent minister. This was a great relief to me; I thought I had found a physician: but alas! though I prayed often every day, and often at night, listlessness and languor seized me. Sometimes hope, sometimes fear, presented itself, and I became very uncomfortable. Going one morning to a bath, I found on a shelf Doddridge's *Rise and Progress*

of Religion in the Soul. This book I thought just suited me. I accordingly read it with deep attention, and prayed over it. I next procured Alleine's Alarm to the Unconverted, and dwelt on it for some time. My religious friend then gave me Boston's Fourfold State. This I read carefully, and I hope it did me some good. I now secluded myself entirely from my companions on Sunday; and during the week, the moment business was done, I went home to my studies; and have since wholly withdrawn myself from pleasure and amusement. In this manner have I passed the seven last months, continually praying for a new heart, and a more perfect discovery of my sins. Sometimes I think I am advancing a little, at others I fear I am farther from heaven than ever. O the prevalence of habit! It is not without reason that it has been sometimes called a second nature. Nothing but the hand of the Almighty who created me can change my heart.

'About two months ago, I wrote my mother some particulars of my state, and requested her prayers, for she is a pious woman. In her answer, written by my sister, is the following passage: 'My mother has heard much of Mr. Newton, Rector of St. Mary Woolnoth, London, and wishes that you would cultivate an acquaintance with him, if it is in your power.'

It was, in fact, to this venerable man, that the letter, from which these as well as some preceding extracts have been made, was addressed. Nor must the occasion be omitted of paying a passing tribute of respect to the memory of that eminently pious and useful minister of Jesus Christ. The chosen and highly-valued friend of Cowper could not, indeed, have been a common or uninteresting character. He was, in truth, far otherwise. However a world, incapable of appreciating spiritual excellence, may be disposed to treat his faith as a delusion, and his

character as enthusiastic, the history of Mr. Newton will convince the candid inquirer, that the gospel is still "the power of God" to the conversion and salvation even of the chief of sinners; while the unblemished purity, the active benevolence, the exemplary fidelity, and the undeviating consistency of a course of more than forty years, sufficiently illustrate the holy and practical tendency of the doctrines which he had embraced; and prove that the grace which had brought peace to his conscience, and hope to his soul, had, at the same time, effectually taught him "to live soberly, righteously, and godly in the world."

The lively and substantial interest which Mr. Newton took in the situation and welfare of Mr. Buchanan, is one among many other instances of the Christian kindness which habitually warmed his heart. The person who was thus addressing him was at that time an utter stranger. After mentioning, therefore, some of the particulars respecting his family, and his early history, which have been already stated, he thus proceeds:

'On the receipt of my mother's letter, I immediately reflected that I had heard there was a crowded audience at a church in Lombard Street. Thither I accordingly went the next Sunday evening; and when you spoke, I thought I heard the words of eternal life; I listened with avidity, and wished that you had preached till midnight.' Mr. Buchanan laments, however, that this pleasing impression was too soon effaced; and that, although he constantly attended Mr. Newton's sermons with raised expectations and sanguine hopes that he should one day be relieved from the burthen which then oppressed his mind, he had hitherto been disappointed. 'But,' he adds, with genuine humility, 'I have now learned how unreasonable was such an early expectation: I have been taught to *wait patiently* upon God, who waited so long for me.'

‘You say,’ he continues, ‘many things that touch my heart deeply, and I trust your ministry has been in some degree blessed to me: but your subjects are generally addressed to those who are already established in the faith, or to those who have not sought God at all. Will you then drop one word to me? If there is any comfort in the word of life for such as I am, O shed a little of it on my heart. And yet I am sensible that I am not prepared to receive that comfort. My sins do not affect me as I wish. All that I can speak of is a strong desire to be converted to my God. O sir, what shall I do to inherit eternal life? I see clearly that I cannot be happy in any degree, even in this life, until I make my peace with God: but how shall I make that peace? If the world were my inheritance, I would sell it, to purchase that pearl of great price.

‘How I weep when I read of the prodigal son, as described by our Lord! I would walk many miles to hear a sermon from the 12th and 13th verses of the thirty-third chapter of the second book of Chronicles.’<sup>1</sup>

After apologizing for thus intruding upon one to whose attention he had no personal claim, Mr. Buchanan concludes as follows.

‘My heart is overburdened with grief, and greatly does it distress me, that I must impart my sorrows to him who has himself so much to bear.’<sup>2</sup> My frequent prayer to God is, that he would grant you strong consolation. To-morrow is the day you have appointed for a sermon to young people. Will you remember *me*, and speak some suitable word, which by the aid of the blessed Spirit may reach my heart?

<sup>1</sup> The following are the affecting verses alluded to by Mr. Buchanan: “And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him: and he was entreated of him, and heard his supplication.”

<sup>2</sup> Mr. Newton was at this time suffering under one of the severest domestic calamities.



Whatever becomes of me, or my labours, I pray God that *you* may prove successful in your ministry, and that *your* labours may be abundantly blessed.'

The preceding letter was addressed to Mr. Newton anonymously; but so simply, yet so forcibly does it describe the state of a penitent, awakened to a just apprehension of his sin and folly, and earnestly desiring relief, that it could not fail to excite in the mind of a man of so much Christian benevolence, a degree of lively sympathy with the feelings, and of interest in the welfare of the writer. His letter, however, being not only without any signature, but without any reference to the place of his residence, the only method which occurred to Mr. Newton of conveying any reply to him was, by giving notice in his church, that if the person who had written to him anonymously on such a day were present, and would call upon him, he should be happy to converse with him on the subject of his communication. This intimation Mr. Newton accordingly gave, and an early interview in consequence took place between them.

'I called on him,' says Mr. Buchanan, in a letter to his mother, 'on the Tuesday following, and experienced such a happy hour as I ought not to forget. If he had been my father, he could not have expressed more solicitude for my welfare.

'Mr. Newton encouraged me much. He put into my hands the narrative of his life, and some of his letters; begged my careful perusal of them before I saw him again, and gave me a general invitation to breakfast with him when and as often as I could.'

Of the meeting immediately subsequent to this first interview no account has been preserved. That it was mutually pleasing and satisfactory, is evident from the intercourse which afterwards took place between them, and which was ultimately productive of such important consequences.

'I cultivated,' says Mr. Buchanan, 'a close ac-

quaintance with Mr. Newton, and he soon professed a great regard for me.'

The grand subject, which would of course immediately occupy the attention of both, was the reality and the completion of the recent change in the moral and religious character of Mr. Buchanan. Though the public and private instructions of Mr. Newton would, from his well known views of Christian doctrine, incline him to exhibit to the awakened and trembling penitent the free and full forgiveness of the gospel, he would doubtless urge with equal solemnity and earnestness the necessity of ascertaining the sincerity of his repentance, the genuineness of his faith, and the stability of his resolutions of obedience to the divine precepts. That such was the general tenor of the counsel which was imparted upon these occasions, plainly appears from several succeeding letters of Mr. Buchanan; and though it is to be lamented that those of his pious correspondent, to which he refers, are not now to be found, it is evident, from various traces of their contents, that they were admirably calculated to relieve the distress, to remove the difficulties, and to direct the conduct of his new disciple.

Thus in the venerable person to whom the providence of God had introduced him, Mr. Buchanan found an enlightened and experienced guide, a wise and faithful counsellor, and at length a steady and affectionate friend; while the latter discovered in the stranger who had been so remarkably made known to him, one who displayed talents and dispositions which appeared to him capable of being beneficially employed in the service of their common Lord and Master.

The impression which God thus graciously at this time made on the mind of Mr. Buchanan, was the turning point between a life of sin, and religion; between the world and God; followed by many subsequent holy influences, issuing in the real con-

version of his heart to God, and continued through his future course, to establish him in faith and holiness.

Hence the nature and importance of the change which took place at this period in the character of Mr. Buchanan must be determined. It was initial, indeed, but it was radical; it was imperfect in degree, but universal as to its objects and influence. It not only redeemed him from a sinful and worldly course, but gradually introduced him to a state of "righteousness and peace, and joy in the Holy Ghost." It rendered him, in short, "a new creature." He felt the powerful influence of the love of Christ; and cordially acquiescing in the unanswerable reasoning of the great Apostle, "that if one died for all, then were all dead,"<sup>1</sup> he resolved no longer to live unto himself, "but unto him that died for him and rose again.

Such was the change, which by the effectual grace of God was produced in the subject of these Memoirs; and such will be found to have been its practical results in his subsequent life and conduct. To the developement, therefore, of these, as affording its most satisfactory vindication and illustration, let us next proceed.

<sup>1</sup> 2 Cor. v. 14—16.

## CHAPTER II.

ABOUT a fortnight after the date of his first letter, Mr. Buchanan again wrote to Mr. Newton, for the purpose of communicating to him a strong inclination, which he had lately felt, to revert to the profession for which he was originally designed.

‘Yesterday morning,’ he observes, ‘I went to hear Dr. S. Near the conclusion of the service, I was insensibly led to admire this passage of the prophet Isaiah, “How beautiful are the feet of them that preach the gospel of peace!” It occurred to me, that that enviable office was once designed for me; that I was called to the ministry, as it were, from my infancy. For my pious grandfather chose me from among my mother’s children to live with himself. He adopted me as his own child, and took great pleasure in forming my young mind to the love of God. He warmly encouraged my parents’ design of bringing me up to the ministry. I particularly recollect the last memorable occasion of my seeing this good grandfather. The first season of my being at college, I paid him a visit. He lived but five miles from Glasgow. After asking me some particulars relating to my studies, he put the following question to me; ‘What end I had in view in becoming a minister of the gospel?’ I hesitated a moment, thinking, I suppose, of some temporal blessing. But he put an answer into my mouth. ‘With a view, no doubt,’ said he, ‘to the glory

of God.' I recollect no other particular of the conversation but this. It made a strong impression on my mind, and even often recurred to my thoughts in the midst of my unhappy years. And lastly I thought of my present profession and prospect in life. It suddenly came into my mind, that I might yet be a preacher of the gospel. I began to consider the obstacles that had hitherto deterred me from attempting it; but they appeared to have vanished.

'These things passed rapidly through my mind. I wondered that I had not thought of them before. Your suggestion occurred to me, and I seemed clearly to perceive the hand of providence in my not having been articled to the law. I now beheld it as an unkindly and unprofitable study; a profession I never cordially liked; and was thankful that I might shake it off when I pleased. These reflections filled me with delight, and as I walked home, the sensation increased; so that by the time I entered my chamber, my spirits were overpowered, and I fell on my knees before God, and wept. What shall I say to these things? At first I feared this change of sentiment might be some idle whim that would soon vanish. But when I began to deliberate calmly, reason pleaded that the plan was possible; and the wisdom and power of God, and my love to him, pleaded that it was probable. I thought that I, who had experienced so much of the divine mercy, was peculiarly engaged to declare it to others. After fervent prayer, I endeavoured to commit myself and my services into the hands of him who alone is able to direct me.

'This day I still cherish the idea with delight. But I am much discouraged when I reflect on my weak abilities, my slender knowledge, my defective expression, and my advanced age. I am now four-and-twenty; and if I prosecute this new desire, I must return to the studies of fourteen.'

At the close of this letter, Mr. Buchanan expresses the lively interest with which he had read Mr. Newton's Narrative of his own life. 'I am the person,' he says, 'out of ten thousand, who can read it aright; for I can read it with self-application. What a balm to a wounded conscience are your healing leaves! To-day I have felt a tranquillity of mind to which I have been long a stranger. I trust this peace has a right foundation.'

It appears that upon an early interview with Mr. Newton, in consequence of the preceding letter, he warmly approved the rising disposition of his young friend to change his profession, and to devote himself to the ministry of the gospel.

'He received me,' says Mr. Buchanan, 'with open arms, and in his family worship remembered me in a very affecting manner, and prayed for the divine direction in his counsels to me. We then passed a considerable time together. He observed, that this was a remarkable season with me; but that I must leave every thing with God; that I must use the means which he had appointed for those who aspire to his service; that I must devote the principal part of my leisure hours to meditation and prayer, and the remainder to the study of the languages; that I must persevere in this course for a considerable time; and then, if it pleased God, he would open a door to me. In the mean time,' added Mr. Newton, 'I would advise you to acquaint your mother with every circumstance of your situation, and to request, in the first instance, her advice and approbation.'

To this suggestion Mr. Buchanan yielded without hesitation; and employed a great part of several nights in communicating to his affectionate parent a fuller and more unreserved narrative of his proceedings, from the period of his departure from Scotland, than he had hitherto ventured to disclose. At the conclusion of this varied history, in which he

strongly condemns himself for his past misconduct, he thus expresses himself.

‘ And now, my dear mother, how are you affected by this account? Is your heart ready to welcome the return of your long-lost son, or does it reject with just indignation so much unworthiness? Whatever may be your emotions, I pray God, who has been so gracious to *me*, to bless this dispensation to *you*. The veil which was between us is at length rent, and I am in peace; for believe me I have not till now enjoyed a day of peace since I left my father’s house. I once thought I would rather suffer torture than betray my secret; but my “sinews of iron” are become like those of a child. Nothing less than what I have suffered could have softened so hard a heart as mine; and not even that, unless accompanied by the power of God.’

Mr. Buchanan had no sooner made this disclosure to his excellent mother, than he communicated the result to Mr. Newton in a letter, which closes in the following terms.

‘ My desires of returning to my first pursuit, the ministry, still continue, and, I think, increase. Blackstone says somewhere, that to have a competent knowledge of the law requires ‘the lucubrations of twenty years.’ I once had the low ambition of being such a lawyer. But I am now so impressed with the dignity and importance of the office of the ministry, that I would with pleasure sit down to-morrow, and devote, not the lucubrations of twenty years alone, but all my life to it. But, alas! my present situation militates much against my wishes. O that He, who has led me thus far, would graciously direct my steps!’

During the three months which followed the date of this letter, Mr. Buchanan continued his employment in the law; diligently and devoutly cultivating the spirit of real religion, and anxiously revolving

in his mind the practicability of accomplishing his wishes respecting the change of his profession. In the month of July, however, he addressed another letter to Mr. Newton, who was then absent from London, in which he laments, with much humility and feeling, the painful discoveries which he had been making in self-knowledge, and the slowness of his progress in his Christian course. 'I have but sipped,' he modestly observes, 'at Salem's spring—*Nec fonte labra prolui.*' He then informs his kind correspondent and friend, that his late letters from Scotland had afforded him much comfort. 'My mother,' he says, 'writes thus:

'The hint you gave me in your last of your probably joining the Church of England, caused me at first some uneasiness. I hope you will forgive this. I find now that the difference between the two churches consists in discipline only, not in doctrine. I am therefore easy in mind, whichever way the providence of God may see fit to guide you. I am happy that you consulted your Bible, and sought the Lord's direction upon this occasion. If you cast your burden upon him, he will direct you aright. Since you were a boy, it was impressed upon my mind that some time or other you would be a good man. I own of late years I was beginning to lose my hope, particularly on the supposition of your going abroad. I thought with myself, this is not God's usual way of bringing sinners to himself. But the word of consolation often came in remembrance, that "God is a God afar off." O how merciful has he been to you, and how merciful to us, in concealing your miserable situation till grace brought it to light! I do believe the discovery a year ago would—but these recollections are painful; therefore I forbear. What comforting letters have you sent us! Could a thousand pounds a-year have afforded an equal consolation? Impossible. It might indeed have tied us down faster to the earth,



but it could not have set our hearts upon the unsearchable riches that are in Christ Jesus. Your friends in Glasgow are rejoicing with us; some of them saying, 'Had the good old people (meaning his grandfather and mother) been alive, how would this have revived them!' Among your grandfather's papers, I find the inclosed letter written by Mr. Macculloch to him in a time of distress, when the sins of his youth oppressed him. Read it with care, and may God grant a blessing in the perusal.'

It was surely with good reason that Mr. Buchanan added, 'It is not the smallest of my comforts, that I have such a mother as this;' who, though evidently grieved at his past misconduct, was, as he afterwards expressed it, 'overwhelmed with joy, that her son, who was lost, had been found.'

It appears by the subsequent part of this letter, that Mr. Buchanan had a short time before been introduced by the kindness of his friend to the notice of a gentleman, to whose munificent patronage he was afterwards indebted for the means of accomplishing the prevailing desire of his heart, in entering upon the ministry of the gospel in the church of England. This was the late Mr. Henry Thornton; who, to talents of a superior order, and to various and extensive acquirements, devoted during a laborious and honourable course to the most important duties of public life, united a warm and enlightened attachment to genuine Christianity; which, while it formed the basis of his religious character, not only supplied the rule and the motives of his general conduct, but prompted him, in an especial manner, to support with calm and steady zeal, whatever a remarkably sound and vigorous understanding deemed calculated to promote the glory of God, and the present and future happiness of his fellow-creatures. It was to this distinguished person that Mr. Buchanan, happily for himself and for others, was now made known and recommended. Mr.

Newton had been largely indebted to the friendship and patronage of the excellent father of this gentleman; and justly thought, that he could not render a more important service to his young friend, or one which might eventually be more useful to the world, than by introducing him to the son; who, with higher mental powers, inherited that enlarged and generous spirit of benevolence, which had associated, in almost every mind, the name of Thornton,<sup>1</sup> with that of philanthropy and Christian charity.

The liberal education which Mr. Buchanan had already received, and his advanced age as a student, naturally led his friends to wish that it might be practicable to obtain ordination for him without so long a preparation as a residence at an English University for a degree would require. The bishop, however, to whom an application was made for this purpose, discouraged any such plan, and it was accordingly abandoned. It was afterwards thought, that holy orders might be procured for him at an early period, on the condition of his going abroad; and Mr. Thornton desired him to consider, whether his health would allow him to accept the chaplaincy of the colony at Sierra Leone. To this proposal, after requesting Mr. Newton's advice, he signified his cordial assent; but, for reasons which do not appear, this design was also relinquished. For a short time, the mind of Mr. Buchanan seems to have been somewhat depressed by the failure of these attempts.

‘Notwithstanding,’ he says, at the close of the letter last quoted, ‘your endeavours in my behalf, I have little expectation that you will succeed. Providence, I think, has a few more trials and difficulties for me to encounter, before I am led into so pleasant a path; and I know that they are needful to make me more humble.’

<sup>1</sup> See Cowper's ‘Charity.’

He felt, too, the absence of his paternal friend and guide, and looked around among his acquaintance for a companion, in vain. 'I have but one serious friend,' he observes, 'and him I only see once in a week or fortnight. Next to the blessing of communion with God on earth, must surely be the society of his children. Yet I shall not complain, if I can enjoy the former privilege; for then, *Ille solus turba erit.*'

Amidst these discouraging circumstances, however, Mr. Buchanan assures his venerable correspondent, that he was never so truly happy in his life, having been guided into "the way of peace," relying on the direction of divine Providence, and being animated 'by "the hope set before him."'

But it was not long before the kindness of the generous patron to whom he had been introduced, opened to him a prospect which his most sanguine expectations had never ventured to anticipate: instead of any further attempt to obtain ordination for him under his present circumstances, Mr. Thornton determined to send him to the University of Cambridge at his own expense; that he might thus enter the church with every possible advantage, and be prepared for a higher and more extensive sphere of usefulness than any for which he could otherwise be qualified. This resolution was scarcely less honourable to the character of Mr. Buchanan than to the liberality of his patron; whose discriminating judgment afforded no slight presumption in favour of any one to whom his protection was extended, and whose penetration was in the present instance amply justified by the event.

Early in the month of September, Mr. Buchanan communicated to his mother, and his friend, Mr. Newton, who was still in the country, the joyful news of Mr. Thornton's munificent intention. He had been so much depressed by the failure of former plans, and the present offer so far exceeded any

hopes which he had indulged, that he was at first almost tempted to think it a delusion; but on Mr. Thornton's assuring him personally of the reality of the proposal, which he appears to have originally made to him by letter, he received it with those mingled feelings of gratitude and humility, which were the surest pledges that the benevolent exertions of his patron would not be made in vain.

'I was emancipated,' he writes to Mr. Newton, 'from the law a few days ago, and am now willing to enter into the eternal bonds of the gospel. I have been endeavouring to arrange my studies in some measure preparatory to my going to Cambridge; but I find so much to do, that I know not where to begin. I wish to devote my greatest attention to the Bible, and am desirous of adopting some regular plan in studying it; but I cannot please myself, and I am a perfect stranger to the system which is usually followed. The Bible appears to me like a confused heap of polished stones prepared for a building, which must be brought together, and each of them fitted to its place, before the proportion and symmetry of the temple appear. I would fain hope that the foundation-stone is laid with me; but the raising of the superstructure appears an arduous undertaking, and the pinnacle of the temple is quite out of sight, even in idea. I conjectured that probably the articles and creeds of the church contain the first principles of the oracles of God; and on this presumption I have begun to prove all the articles of my faith by scripture. Whether I am right in this mode of study I know not.

'I never felt myself in more need of divine direction than now. When I consider myself so evidently called forth on the Lord's side, my heart is faint, and I am apt to say, 'Who is sufficient for these things?' I find I am unable to go through the important studies before me, unless I am led every step. At present it appears to me, that my sole

business at the university is contained in one line of St. Paul, "to be enriched with all utterance, and all knowledge;" or in other words, "to be eloquent, and mighty in the scriptures;" which are said to have been the accomplishments of the preacher Apollos. But I find that I must attend to various branches of human learning, for which at present I have no relish. Alas! sir, if St. Paul had sent Timothy and Titus to college, they would have complained to him of such a plan. But he would perhaps have answered, as he does somewhere, "Till I come, give attendance to reading"—"that ye may know how ye ought to answer every man."

The sentiment expressed in the latter part of the preceding extract will not appear extraordinary to those who consider the state of Mr. Buchanan's mind at this period, and the one great object which he had in view in accepting Mr. Thornton's offer of an university education. The same train of thought occurs in his next letter to Mr. Newton; and although he afterwards acquiesced upon principle in the usual course of university studies, it may not be without its use to develop somewhat more fully his present dispositions and feelings.

'Permit me,' he observes to his first excellent friend, 'to thank you for your letter. It is a mark of your regard, of which I am unworthy, and has affixed a seal to the truth of your interest in my welfare, which I hope will never be broken. Like Hezekiah, I spread it before the Lord, but with a different purpose; not to avert a curse, but to improve a blessing. The words in Hezekiah's letter were "to reproach the living God;" but the words in my letter were to assure me that his name is *love*, that he is very gracious, and that I should serve him with a cheerful heart. I have prayed that I may be enabled to do so. Your letter is a silent monitor, which I hope at the university often to consult. It will, I trust, serve as a counterpoise to the parade

of worldly wisdom, and teach me to reverse the motto of the schools, *Ubi philosophus cessat, illic incipit theologus*. Chrysostom was of your opinion: he says, "Ὅπου σοφία Θεοῦ, οὐκ ἔτι χρεία ἀνθρώπου ἐστίν." I think so too; but I also think that the fault is not in the studies, but in the manner of pursuing them. If a student could wed himself to the Bible, and court the sciences merely as handmaids to her, I think this would do very well: but when we are seized by the *cacoethes philosophandi*, and devote ourselves to what Luther calls the *idola carnalium studiorum*, our taste becomes vitiated. Since I received your letter, I have seen something of this. I was introduced yesterday to the acquaintance of a clergyman's son, who has been two years at — college, Cambridge. His father I understand, sent him to that college, that he might be under the care of religious tutors. From this account I hoped to find him a suitable companion; but I soon discovered that he had no inclination to talk of divinity, or of any thing that bore relation to it. His whole conversation turned on experimental philosophy and mathematics. I have not seen a young man so mathematic-mad in my life. During the whole evening I spent with him, his head was (as Omicron expresses it) continually wool-gathering after rhomboids and parallelograms. He assures me, that if I do not study mathematics very diligently, I shall have no chance at the end of my course of obtaining 'the honours.' I told him, that I had heard college fame was very intoxicating; that perhaps it might be prudent to sip gently of it; and that as for myself, if I could pass my examination with a mediocrity of applause, I should be content. He observed, that *seven* hours a day studying mathematics would be sufficient for *that*.

'How much reason is there for that "double guard of prayer and close walking with God" which you mention, in order that I may be enabled to pass

through this fire unhurt! It is happy for me that I am not under my own guidance. It seems it is necessary for me to be somewhat 'learned in the wisdom of the Egyptians;' but I trust it is, that I may be able to see and set forth "the wisdom that is from above" in a more transcendent light.

'The method you propose for my studying the Bible approves itself much to my judgment; and I desire to follow it. I have begun it this day in a solemn manner. O that my ardour for contemplating the truths of scripture may never abate!

'What you say of a daily retrospect of my past life is an instructive lesson. Is it possible that for forty years it should have been so with you? I fear I shall come far short of this; and yet how much reason have I to speak of the mercies of the Lord all the day long! Is there any one of his children who is more indebted to him as the God of providence and of grace than I am? Who can "sing of mercy and of judgment" as I can, when I remember him from the land of my nativity, all the way by which I have been led? How few are there who would believe that a man could be found capable of displaying so extraordinary an act of munificence as that with which Mr. Thornton is now honouring me? Were I possessed of both the Indies, I could scarcely do more for myself than he is now doing. And how unworthy I am of all this! When I think of these things, it is the grief of my heart that I cannot more admire and love that gracious Saviour, who has so highly favoured me. As yet, I have a very imperfect view of what I have passed through: but I trust these things will be shewn me, as I shall be able to bear them.

'Mr. Thornton intends that I shall go to Queen's college; chiefly, I believe, because he is acquainted with the President,<sup>1</sup> and thinks that circumstance

<sup>1</sup> The very reverend and learned Dr. Milner, Dean of Carlisle.

may be advantageous to me. I am happy to hear so favourable an account of Cambridge. It will be an encouragement for me to maintain my ground, when I see some around me who dare to be singular. It shall be my endeavour to attend to your advice with respect to my conduct to my superiors. I shall often pray to be endued with a meek and quiet spirit; and endeavour implicitly to comply with every rule and every injunction in the University, for the Lord's sake.'



## CHAPTER III.

SUCH were the views with which, in Michaelmas term, 1791, Mr. Buchanan was admitted a member of Queen's college, Cambridge. 'The day of my leaving London,' he observes in a letter to his brother, 'was very solemn. It was on Monday the 24th of October, exactly four years and two months since my entering that city. But with what a different spirit did I leave it, compared with that with which I had entered it! Had I seen at that time, in the book of Providence, all that I was about to do and to suffer in that city, I suppose I should hardly have dared to approach it: but God wisely conceals from us a knowledge of the future.

'On the morning and evening preceding my leaving London, I was earnest in prayer for a blessing on my intended journey and its consequences. One request in particular was, that I might be favoured with the acquaintance of some pious companions in my studies. To this prayer I had an early answer. A gentleman set out with me from London in the same coach for Cambridge. He studied two seasons at Glasgow, as I did; then, like me, passed some years in vanity; and now comes to the University to qualify himself for preaching Christ, as I hope I do. This singular similarity in our circumstances occasioned a happiness of which none but ourselves could partake.'

With a modesty and regard to frugality which

reflect upon him much credit, Mr. Buchanan was at first disposed to enter as a Sizar; but upon the representations of the tutors, and of the friends to whom he had been recommended, he determined on being admitted as a Pensioner. In a letter to Mr. Newton, written soon after his arrival at Cambridge, he very feelingly describes the perplexity which he had anticipated from the contrariety of the studies to which he was called, to the prevailing dispositions of his mind. Until he was actually at college he cherished the hope of being permitted to devote his chief attention to divinity, and to the mathematics only secondarily. But he found that the reverse was expected from him: and that the excellent friends, to whom his patron had introduced him, were quite as strenuous as his tutors in representing to him the necessity of complying with the established course of study in the University. Independently of the repugnance which Mr. Buchanan felt to this plan, from the peculiarly serious frame of his mind at this period, he feared that by yielding to it he should disappoint the expectations of the friends who had sent him to Cambridge, and eventually frustrate the great object which he and they mutually had in view. The comparatively advanced age too, at which he had entered the University, would naturally tend to strengthen this apprehension, and to dispose him to dedicate his time exclusively to theological pursuits. The state of doubt and uneasiness produced by these circumstances affected both his spirits and his health; but after stating the reasonings of his Cambridge friends, and his own feelings and inclinations, he expressed to his respected correspondent his resolution to follow that course of conduct, which after mature deliberation should appear to him to be the path of duty.

In the case of students in general, entering at the usual period at either university with a view to holy

orders, however religiously they may be disposed, there can be no doubt either as to the duty or the wisdom of devoting their chief attention to the prescribed studies of the place. A competent acquaintance with the learned languages, and with the stores of historical and ethical knowledge which they contain; the principles of sound reasoning, and the elements, at least, of general science, are essential to the formation of an enlightened and able theologian. The basis of such a character must, indeed, be deeply laid in an experimental acquaintance with real religion; and it were devoutly to be wished, that this were more generally considered as an indispensable qualification in every candidate for the ministry, and that more effectual encouragements and facilities were afforded in our universities for its attainment. But if to the spirit of piety be not added the advantages which are to be derived from the wise and temperate pursuit of human learning, there is great danger that religion itself will suffer in the hands of those who are thus unprepared to teach, to defend, and to adorn it. In the present instance, Mr. Buchanan was already possessed of such a share of learning as might have been sufficient to qualify him for the discharge of the ordinary duties of a Christian minister; but it was obviously desirable that this should be strengthened and enlarged by fresh accessions at the seat of science, to which the providence of God had so remarkably conducted him. Nor was it long before his judgment was convinced by the arguments of his friends, that the very honour of religion required his acquiescence in such a measure, and that however the appointed studies of the University might appear to be foreign to the important purpose for which he had entered it, they would ultimately tend in the most effectual manner to promote it. Among those who concurred in this salutary advice was Mr. Newton himself; and to him Mr. Buchanan early

in the following year announced his disposition to yield to their suggestions.

‘I think,’ he observes, ‘that my way is clearer than it was, and I hope soon to have little doubt of my path of duty at College. Your letter helped to pave the way for me. I have now taken up the study of the mathematics *ex animo*, that is, from a persuasion that God wills it. And for them I have made a sacrifice of some other studies truly dear to me. I tried for a time to continue them both, but I found it impossible; so that now, that portion of the day which I have set apart for divine things is extremely short, compared with what I once thought it would be; and yet I dare not tell some of my friends here that it is so long.’

It will readily be imagined, that Mr. Buchanan had various difficulties to encounter on commencing his academical course. He had indeed been received by the Vice-President, in the absence of Dr. Milner, and by the tutors, with much attention and kindness; but having been entirely unacquainted with the mathematics before his entrance at college, it was only by hard study that he could contrive to keep pace with the lectures. ‘I once thought,’ he says, ‘that I should have been obliged to acknowledge my inability, and to have fallen behind, and was wishing for the last day of term as eagerly as ever truant did for a holiday. However, I was enabled to keep my ground, and my difficulties were never known, even to my tutor. This vacation will give me room to have some little beforehand; so that I hope to pass with more ease and credit through the succeeding terms.’

From the time of his coming to college, according to the information of a contemporary friend, Mr. Buchanan was exceedingly regular and studious, keeping but little company, for the sake, he supposes, of economy both as to expense and time.

His situation, too, was at first peculiarly unplea-

sant, from finding scarcely a single companion, whose sentiments and habits were congenial with his own. His indisposition to general visits even rendered him the subject of much animadversion. But from this trial he was shortly relieved by the praise which he received from his tutor for a Latin theme, the composition of which, though he had written nothing in that language for some years, was pronounced to be superior to that of any other student. He was in consequence treated with much additional respect by his fellow collegians, was allowed to visit them upon his own terms, and even received several applications to assist them in their studies, which served as a stimulus to his own exertions.

No sooner, however, had Mr. Buchanan determined on the diligent pursuit of his academical studies, than the wakeful spirit of piety, by which he was animated, made him anxious to guard against the possible dangers to which such a plan might expose him. For this purpose he cultivated the acquaintance of the more serious students at different colleges; and at his solicitation they agreed to meet regularly for the purpose of reading the New Testament, and conversing practically upon some chapter which had been selected. Their meetings were begun and ended with prayer. They met not so much for the purpose of discussion, as of raising a barrier against the undue influence of secular learning on the minds of those who were almost exclusively employed in its pursuit; and of cherishing that spirit of piety and devotion, the cultivation of which in themselves and others was to form the one great business of their lives.

In addition to the society which has been just mentioned, Mr. Buchanan was invited to spend an hour on Sunday evenings at the rooms of the Rev. C. Simeon, who has been distinguished during many years for his active and zealous support of religion

in Cambridge, and to whom a numerous body of clerical and other students have been successively indebted, for the most important instruction and encouragement during their academical progress. Of the kindness of Mr. Simeon, and of the benefit which he derived from his conversation and example, Mr. Buchanan wrote to more than one of his friends in terms of the highest respect and gratitude.

‘These engagements,’ he says to one of them, ‘prove something of a counterbalance to the effects of human learning, and preserve my mind from being wholly absorbed in philosophy and metaphysics. Besides,’ and the remark affords a striking proof of the sobriety as well as fervour of his piety, ‘I have the opportunity every morning and evening of attending chapel prayers, which of itself I consider a great blessing.’

Yet, with all the encouragements with which he now began to be favoured, Mr. Buchanan expresses, at the close of the same letter, a deep, perhaps a melancholy, train of thought and feeling, which is not, however, uncommon with similar characters.

‘I often meditate,’ he adds, ‘on the vanity of life, and the insufficiency of the world to confer happiness. Were I assured of my interest in the Redeemer, I should long for my departure. What is there to detain me here? I have no tie to this world, no earthly possession, no person, if I except my mother, for whose sake I desire to live, no idol of any kind. What then should induce me to linger here, groaning as I do daily with sin, and combating a powerful spiritual enemy? Nothing ought to urge me to stay, but a desire to promote the glory of God among men. But this desire is with me so weak at present, as scarcely to deserve the name. It is but a spark. This is my unhappiness. Yet the goodness of God may in his own time fan it into a flame.’

Such was the resolution with which Mr. Buchanan engaged in the study of the mathematics, that at the

close of his second term he found himself unequal to none in the lecture room. He had at the same time, although contrary to the usual custom, paid equal attention to the classical and logical lectures; but very reasonably doubted whether he should be able to continue the same application to so many different objects.

‘Indeed,’ he says to one of his correspondents, ‘I doubt much whether I ought to try it; and for this reason: I find that this great attention to study has made me exceedingly languid in my devotional duties. I feel not that delight in reading the Bible, nor that pleasure in thinking on divine things, which formerly animated me. On this account have many serious students in this university wholly abandoned the study of mathematics, and confined themselves to the classics, composition, and the like; for it seems they generally feel the same effects that I do. Now these effects were partly anticipated by my friends who advised the study of mathematics; yet they recommend perseverance by all means, and are seriously concerned for those young men who have rejected these studies, and have thus incurred the contempt of their respective colleges. Knowing now something of mathematics, I can form some opinion of them. I conceive that a course of them would be highly profitable to me; but I doubt whether I should run such hazards in completing this course, as you see I am exposed to.

‘Your good sense will shew you, when reflecting on my present situation, that I have much need of that wisdom which is profitable to direct. Weak in spirit, weak in body, and beset by hard study, which I know by experience to be a weariness to the flesh, what can I do but commit myself and all my cares to Him who hath hitherto cared for me, and will lead me, though blind, by a way I know not? By such a way is he now leading me: I know not whither his goodness is conducting me; I trust it is

to his service: and yet there is such an ocean of mathematics and abstruse study which intervenes between me and usefulness in the ministry, that, like the Israelites, I stand on the sea-shore, thinking it impossible to get over: but I think also that I hear the Lord by his providence, which introduced me to the studies of this place, say, "Go forward." This I am resolved to do, till his goodness illuminate my mind, so that I shall be enabled to discover the errors (if any) of my path. If any, did I say? I know that there are many; but I need grace to abandon them, when I see them; I hope Cambridge university will prove a good school of Christ to me. I knew little of myself till I came here.'

Notwithstanding the complaint which Mr. Buchanan expresses in the preceding letter, as to the unfavourable effect of his studies upon his devotional feelings, he occasionally experienced very different and more pleasing impressions.

'I ought,' he observes, writing to Mr. Newton, not long afterwards, 'to thank you for your letter. There is an indescribable something which pervades the whole of it, and seems to intimate that all is peace and tranquillity within the mind of the writer. What an enviable frame of spirit does *he* possess who walks with God! About a fortnight ago, a dawn of that light, with which I suppose the Lord irradiates the souls of those that walk with him, shone upon my mind, and by its lustre shewed me some things I had not seen before. I prayed often that this impression might not leave me. But, alas! it did leave me: no doubt it was my own fault. I would walk three times round the globe to attain it again: but no such great thing is required of me; I have only to believe; Πιστεύω Κύριε, βοήθει μου τῇ ἀπιστίᾳ.

'After what you have said on the subject of disappointment, I am resolved never to be disappointed. But it is a resolution which I fear I cannot keep. Let me pray for grace. If I possessed this fountain,



all the streams would be mine; and among the rest, the Christian grace of considering nothing in the providence of God a disappointment.'

On the approach of the long vacation, Mr. Buchanan had some thoughts of spending a few weeks at Lynn in Norfolk, for the benefit of his health, which had been impaired by his close application to study.

Mr. Newton had also invited him to pass a part of the vacation in London; and in the letter which conveyed this invitation, an extract from which Mr. Buchanan communicated to his brother, his kind friend expressed himself as follows.

'Our acquaintance was providential indeed! but it is a providence for which I hope ever to be thankful; and to account it one of the chief honours and pleasures of my life, to have been made instrumental in bringing you forward. May you be kept in the mind you express, to prefer 'a grain of humility to a mountain of gold;' and you will be like the tree described in the first Psalm, and Jer. xvii. when my head is laid in the dust. I hear well of you from all quarters.'

The relaxation, however, thus proposed, both in Norfolk and London, as well as the offer of an excursion with a Cambridge friend, Mr. Buchanan, with commendable self-denial, thought it most expedient to decline, and determined on accepting the indulgence granted him of remaining in college during the whole vacation.

'It would be very pleasing,' he says, 'to make a short tour with a proper companion; but I think I could not do it without danger to myself. If I were somewhat advanced in the Christian life, and more stable in the way of truth, I perhaps might; but at present I cannot, I dare not trust the deceitfulness of my own heart. In the retirement of a college, I am unable to suppress evil thoughts and vain wishes; how then must it be abroad? Besides, I find that the art of study is difficult to attain. I must serve a

long apprenticeship to it ere I am a good proficient. The greatest danger lies in breaking the thread of attention. On whatever study my mind is fixed, *that* study I can with pleasure resume; but if an interval of a day intervene, my attention is disengaged. I am conscious that I have lost a day as to that study, and find it irksome to begin *de novo*. But if, instead of a day, an interval of a week or month should intervene, it would be a Herculean labour to resume it; and nothing could smooth the way, but a conviction that the interruption was from *necessity*; then, indeed, my duty would remove the obstacle.

‘ That you may have some idea of the nature of my present studies, I shall subjoin the calendar of a day.

|            |    |   |                            |
|------------|----|---|----------------------------|
| half bef.  | 5  | } | Devotional Studies.        |
|            | 6  |   |                            |
|            | 7  |   |                            |
|            | 8  | } | Breakfast and Recreation.  |
|            | 9  |   |                            |
|            | 10 |   |                            |
|            | 11 | } | Mathematics.               |
|            | 12 |   |                            |
|            | 1  |   |                            |
|            | 2  | } | Dinner and Recreation.     |
|            | 3  |   |                            |
|            | 4  |   |                            |
|            | 5  | } | Classics.                  |
|            | 6  |   |                            |
|            | 7  |   |                            |
|            | 8  | } | Engagements or Recreation. |
|            | 9  |   |                            |
|            | 10 |   |                            |
|            | 11 | } | Classics or Logic, &c.     |
|            | 12 |   |                            |
|            | 1  |   |                            |
|            | 2  | } | Devotional Studies.        |
|            | 3  |   |                            |
|            | 4  |   |                            |
| half after | 4  | } | Sleep.                     |
|            | 5  |   |                            |
|            | 6  |   |                            |

Few persons would be disposed to think, on reviewing the preceding distribution of his time, that Mr. Buchanan had at this early period of his academical course assigned too small a portion to studies directly connected with his future profession. This is, however, the reflection which he immediately suggests to his friend; expressing his fears, which were certainly groundless, lest his patron should say,

that he had not sent him to Cambridge to learn Geometry; and, above all, lest the science which he was thus diligently pursuing should not ultimately reward him. It would, indeed, he says, be distressing to him, to appear unqualified for his office as a preacher; 'but then I hope,' he adds, 'I shall make more commendable proficiency in my divine studies when I undertake them. This hope alone enables me to persevere in my present course.'

The observations which follow in the same letter are too valuable to be omitted.

'I apprehend,' continues Mr. Buchanan, 'that a student should *labour* as for his daily bread; not choosing the study he may like best, for then it would be no *labour*, but learning the great lesson of self-denial, by taking up the study he likes least, if it be best for him. If I can by nine hours study a day serve my heavenly Master as faithfully as I served Mr. D. I think he will give me my hire. You cannot be surprised if sometimes I have my doubts, when I see the other serious students walking in a path directly contrary. All of them, I think, but one, (Mr. C.) have followed their own inclinations in this matter; and, in opposition to the advice of the experienced servants of God, have substituted divinity in lieu of mathematics. The reason they give is, that they do not *see* it to be so and so. Yet it is worthy of remark, that they do not appear to bring forth the fruits that might be expected in the very studies they love. I do not think that they live nearer to God for it, or make such proficiency as students earnest in their work should do. For myself, I know not what is best. Mr. C. the mathematical divine, has a more heavenly deportment than any of them. This they acknowledge, though it is somewhat of a paradox to them; but I think it will be solved to some of them ere long. I am inclined to believe, that were I an eminent saint, I should be a good mathematician, a good linguist, a good scripturist.

‘ I hope that the Lord is leading us *all* in the right path, and directing us individually to those studies which he sees necessary for the station he intends we shall fill ; and if any of us undertake an improper study from improper motives, or a proper study at an improper time, like novices depending on our own judgment, I trust that we shall learn by it a lesson more useful than any study—a knowledge of ourselves, and of our inability to do any thing aright, much less to conduct such an important undertaking as the studies of a disciple of Christ.

‘ I should be exceedingly thankful for any hint that may occasionally occur to you respecting the government of myself, and of my studies. The price which I have paid for the little wisdom I have obtained is very dear. Gladly then would I listen to the voice of experience.’

It might perhaps be expected, after such evident proofs of the enlarged, yet pious and temperate views which Mr. Buchanan entertained respecting the pursuit of human learning, that he would have been advised to continue his course patiently and uninterruptedly. The peculiar circumstances, however, of his case, and even the chastised ardour with which he appeared to be animated in his academical studies, excited some apprehensions in the mind of the venerable friend whose advice he had solicited ; and induced him to suggest some modification of the plan which he had himself originally approved. The particular grounds of his opinion can only now be conjectured from the tenor of Mr. Buchanan’s reply ; which enters with so much judgment and feeling into this interesting subject, that the insertion of the greater part of it will scarcely be deemed superfluous.

‘ I was in earnest,’ he begins, ‘ when in my last I solicited your advice and direction ; and because I was in earnest, I think that your letter will be accompanied with a blessing to me.

‘ Your jealousy lest my heart might be gradually attached to our academical studies, awakened my fears, and I prayed for divine aid while I scrutinized myself and my views ; and now I must candidly acknowledge, that I believe your doubts to be well founded ; I believe that *you* are right, and that many of my friends here are wrong ; I say I *believe* it, for as yet I am not sure : you and they view me in a different light : hence arises this difference of opinion relating to the plan of my studies. These gentlemen, not only bred at this university, but anxious for its fame, and still more for that of the religious students in it, are desirous, that we should *excel* in the studies of the place, that we may, as it were, shed some lustre (in the eyes of men) on that gospel which the learned despise. The grand argument we use against infidels, who deride the truth as being only professed by men of weak judgment, is to point out some learned Christian, (if such can be found ; ) and then say with St. Paul. (“ Are they Hebrews, so am I, ”) Are you a mathematician ? so is he. Are you a classic, an historian ? so is he. *What* are you ? he is all that ; but he is something more. Now it is natural to adopt such an argument if we can. On this account these gentlemen are eager to incline the serious young men to the studies of the University, which they therefore represent as being not only ornamental but useful. Now this may be good advice to a young man who has many years before him, and expects to reside as a fellow of a college, and preach occasionally at the university church. But I am not of this description ; yet they look upon me as one who is to grow old in their own family, which is as improbable, as I am averse to it. It was but the other day that one of my friends hinted to me, that it would be worth my while to change my college, that I might have a good fellowship as a reward for my exertions. I am frequently addressed in such words as these : ‘ Do pray persevere in your reading ; devote your

evening and morning hour to your closet, but give the rest of the day to the studies of the place. Nothing can redound more to the credit of the gospel. The most holy conduct will not here avail so much as that; besides, you will be amply repaid by your rapid progress, when you begin your professional studies.' And now that my college has given me both an exhibition and a scholarship, they say, 'Did we not tell you so? You see that religion and diligence in academical study are mutual helps to each other.' If I have been allured by such speeches from those who are superior to myself in knowledge and experience, is it wonderful?

'This then is their mistake. They address me as if I were always to reside among them, and to remain an example either of learning or ignorance. As a young enthusiast, they consider themselves responsible for me to the University.

'On the other hand, you view me as having come to the University, not so much to qualify myself for the ministry, as to pave the way for my ordination; and think it of little import whether my name were ever heard in Cambridge or not. If this is right, their arguments are mostly out of place. Mr. — approaches more nearly to your sentiments than any of them.

'I shall now give you the result of my own deliberations on the subject. Rather than you should have a moment's uneasiness lest the purity of my heart should be tainted by mathematics, I would throw every mathematical book I have into the fire, and make them a funeral pile to the manes of your jealousy. For, compared with the word of truth, they are as dross to fine gold. In a certain degree they may be useful, and to that degree I would desire them; and I hope to be led so far, and no farther. At first I disliked them; but considering them as a nauseous medicine which might do me some good, I took them up. You too bade me.

After a while, they became more palatable, and at length a pleasing study. For this I was exceedingly thankful, as they were in the way of my duty. But now, as I have arrived at a certain length in them, and have in view very soon to enter on an important office which requires much preparation, I think it will be right—not to relinquish them wholly,—I do not mean that,—but so to circumscribe them, and my other academical exercises, as to afford me a considerable proportion of the day (the half if possible) for “the preparation of the gospel of peace.”

‘I do not mean to put this sudden resolution into practice, till I know whether it be right. From some experience I know myself to be weak, injudicious, inconstant, changeable. I shall therefore prosecute my studies as usual, till I hear from you. Having acquired somewhat of a reputation for my attention to college studies, if I can preserve it, it will be a desirable thing. If not, I cannot help it; I willingly sacrifice it “to a better name.”

‘You do me great honour in the proposal you have made. I would rather serve you in your old age than a sceptre-bearing king. But I much fear that my services at so early a period will be weak and inadequate. It will be like taking a babe out of his cradle, to support the steps of his aged parent. But I am in God’s hands: whatever he sees fit for me to do, I hope he will incline my heart, and enable me to do it. But as I cannot expect that he will work a miracle by qualifying me for his service at once, it is certainly my duty to resort to the means provided, and pray for his blessing on his own studies. Surely I ought not to procrastinate.

‘You ask me whether I would prefer preaching the gospel to the fame of learning? Ay, that would I! gladly. Were I convinced it was the will of God that I should depart this night for Nova Zembla

or the Antipodes, to testify of *Him*, I would not wait for an audit, or a college exeat. There is nothing to be found *here* to satisfy my mind. There are indeed many gaudy vanities of specious appearance, pleasing to my carnal eye; but if I know my own heart, the Lord Jesus is at this moment more lovely to me than the loveliest object which the eye can see, or fancy paint. And though I know him not as I could wish, yet is he precious. He is that pearl, which I would willingly buy at the price of all the laurels which science ever bore. But I speak this in *his* strength. I wish not to be tried with wealth, honour, or the applause of men. A laurel, even in preaching the gospel, might intoxicate my brain, and drown my humble dependence on God, in Lethe. Then, like Lucifer, should I preach humility! Lord, my affections are *now* in thy possession. O keep them there!

‘You ask me what are my views? Dear Sir, what views can *I* have? God has his views concerning me: I have none. *He* best knows why he brought me hither: I know not. Once I used to think, that as He had wrought so wondrously for me, he surely meant me for an eminent preacher of the gospel. Pride dictated this. I have now no such high thoughts of myself. I am in some degree sensible, that if I ever serve Him at all, I shall be one of his weakest servants. Nor are these mere disqualifying speeches. I have reason to fear that I am much more deficient than you apprehend. Nevertheless, with all my defects, I know the divine power. I have laid my hand to the plough—he can make me useful.

‘If my purpose of beginning the studies of divinity be proper and practicable, could you give me the outline of what you conceive to be best worthy my attention *in primordio*? Mr. S.—I know, will also be glad to lend me every assistance.

‘A new desire of preaching the gospel has cer-



tainly sprung up in my heart, accompanied by ideas I do not recollect to have had before. I hope it is no delusion. As yet it has produced noble effects on my heart and views. But in a month's time I shall be better able to say, whether it be of God, or no.'

The preceding letter is dated in August 1792, from which time till the October following, Mr. Buchanan appears to have continued the course of study which he had proposed at the commencement of the long vacation. The sentiments, however, expressed in that letter, combined with the suggestions of his venerable friend, to whose advice he naturally paid much deference, prepare us to expect some alteration in his plan. The question as to the wisdom of such a step, may admit of some difference of opinion. Had Mr. Buchanan been a few years younger, it would obviously have been his duty to have persevered in his exertions to excel in the peculiar studies of the university. No conclusion, however, unfavourable to such a course in the case of the generality of students, ought to be drawn from his example. He had already proved both his ability and his diligence, and had the prospect of attaining, even with diminished application, an adequate share of scientific knowledge. Though it can scarcely be doubted, therefore, that continued and exclusive efforts would have rendered him successful in the competition for academical honours; there are but few, perhaps, who, under all the circumstances of his case, will not consider him as having piously, if not wisely judged, in abandoning that flattering pursuit; and in resolving to devote a larger proportion of his time to studies more congenial to his taste and feelings, and more directly subservient to his ultimate destination.

At the close of the long vacation, Mr. Buchanan accordingly communicated this determination both to Mr. Newton and to one of his friends in Cam-

bridge; who, while he cordially approved it, recommended him at the same time not to announce it publicly, lest he should incur the imputation of being fickle or irresolute in his plans.

‘I fear, however,’ he observes, in writing to the former of these friends, ‘that it will be difficult for me to conceal the change, as I must undergo two examinations next year, which will abundantly scrutinize my proficiency; besides, I have many competitors, who will exult when they see me halt. But I trust I shall be enabled to make every necessary sacrifice. What is *my* fame compared with that of the gospel? My desire is, that, my light may so shine before men, that they, seeing my good works, may glorify my Father who is in heaven.’

The continuation of his letter shows the sincerity of this profession, and the anxiety which he felt to fulfil it.

‘How happy,’ he says, ‘should I be, did I always know what these “good works” are. It is strange that I should err when I have the bible to direct me; but I find that it requires much of divine teaching to apply the general rules of scripture to particular cases. For instance, I would gladly know, whether it is the will of God that I should associate with my fellow students more than I do. Whether I ought to separate myself; or to mingle with them, endeavour to obtain some weight among them, and correct their manners, and seek opportunities of speaking for God. Some of them, perhaps, never heard the terms of the gospel in their lives. If I were “wise as a serpent,” I might possibly, under God, entwine some of them in the net of the gospel. Of late this subject has been much on my mind, and I have been earnest in prayer that I may be made useful to some of them. At my rooms they have always acted with the strictest decorum; scarcely a faulty word has been spoken; and I know not but I may have been a restraint upon

them at their own. My principal reason for resisting their frequent invitations, is a fear lest I should lose time in idle conversation, or be unawares led into undue compliances. This latter operated much with me. I have been surprised that my conduct did not draw upon me their *open* reproach. But the Lord "tempers the wind to the shorn lamb." Last year I was extremely weak, ill-grounded in the truth, and perhaps should have sunk under much opposition. During this vacation, I trust I have obtained more spiritual strength; and perhaps I shall soon have occasion to exercise it.'

Those who have experienced similar doubts and difficulties will be able to enter into the preceding expression of them. Mr. Buchanan appears to have steered that middle course, between absolute seclusion and indiscriminate association in college, which is dictated by enlightened piety and Christian prudence; and the general respect in which he was evidently held, affords a sufficient assurance of the beneficial influence of his example.

The truth of this remark is confirmed by the following testimony of one of his surviving friends, to whom he was essentially useful at Cambridge. 'It is true,' he observes, 'that Buchanan did not mix much in general society while at college: but during his last year, (when I went thither,) he laid himself out a good deal to encourage younger men in keeping the right path. He called on me immediately on my arrival as a freshman, and watched over me while he continued at college with all the affection of a brother. There were several of us who used to look up to him as a Mentor; and he contrived to allot to us a portion of his time, either calling upon us at breakfast, or taking us with him when he walked out for exercise. He had, besides, no objection to relax for an hour or two after dinner. In this way his own time was not wasted; and he gained many

opportunities of conveying to us both exhortation and encouragement. In my own mind I can enumerate eight or ten persons whose piety I trace, instrumentally, to these incidental conversations.

‘What extensive good,’ continues the friend from whom the preceding statement is derived, might be effected, if religious young men, while at college, and especially in their last year, would imitate in this respect the example of Buchanan! The youthful mind is then in a state to be influenced by the attentions of a superior: and although he might have had more weight with his fellow-students, on account of his being a few years older than under-graduates generally are, yet it may be presumed that the well-timed kindness and counsel of a religious senior, especially of one who has distinguished himself by his academical attainments, will seldom fail to produce a favourable impression on his younger associates.’

In compliance with his request, Mr. Newton had recommended several books to Mr. Buchanan for the commencement of his theological studies. To this point he therefore next refers.

‘I propose to confine myself to three branches of divinity during the following year: namely, the bible, Bishop Pearson on the Creed, and Mr. Simeon’s Lectures on Revealed Religion.’ He went through a course of natural religion last year. My reason for beginning with Pearson is, because Dr. Hey gives public lectures on that author, which I wish to attend, if my college avocations permit.’

In addition to the motives which have been already stated, for relaxation in his mathematical studies, Mr. Buchanan again mentions in this letter the importance of *health*. ‘I see,’ he observes, ‘many around me whose usefulness is abridged by the want of it. Mr. L. and Mr. R., men of ability, are both *lying by*.

‘ Probably delivered at his own rooms.

I begin to think, that if at the expiration of my academic course I have good health, some knowledge of the bible, and some zeal, I may prove as useful as some who have great abilities, great eloquence, and—an asthma !’

The paragraph immediately following contains the first specific intimation of the important sphere of ministerial labour, to which the providence of God was conducting him.

‘ Mr. and Mrs. G. passed through Cambridge lately. Mr. S. and I dined and supped with them. I hope the conversation of that evening was useful to me. From hearing various accounts of the apostolic spirit of some missionaries to the Indies, and of the extensive field for preaching the gospel there, I was led to desire that I might be well qualified for such a department, in case God should intend me for it. Hence the origin of my three desiderata above mentioned—scripture knowledge, some zeal, and good health.’

Mr. Buchanan strongly expressed in this letter his sense of his deficiencies in elocution.

It is with elocution as with eloquence itself, that clear apprehensions of the subject, good taste, and deep feeling, will in all ordinary cases, and even under some natural disadvantages, secure the most important ends of public speaking. It is, however, a point which deserves much more attention than is usually given to it ; and amongst other improvements in the present age, it must be confessed, that its importance is beginning to be more justly appreciated. The prize instituted in the University of Cambridge for the promotion of this accomplishment, by the late excellent Bishop Porteus, himself a striking example of forcible and dignified elocution, might be imitated with advantage in every seminary of learning ; nor can those who are judges of good speaking perform a more important service to clerical students, than by freely suggesting to them hints for the correction

of their errors, or the attainment of excellence in that art.<sup>1</sup>

Mr. Buchanan was probably led to the subject of elocution by an appointment to declaim in college in Latin, on the ensuing fifth of November. He expresses in the preceding letter his embarrassment in looking forward to this office; but instead of yielding to his fears, or shrinking from what may readily be believed to have been a trial to him, he applied vigorously to the duty which had been imposed upon him; and after frequent repetitions of his composition in private, in one of which he enjoyed the advantage of the observations of a friend well qualified to advise him, both as to the matter of his declamation and his manner of speaking, he succeeded in delivering it with more self-possession, propriety, and animation, than he had ever exhibited in his own room.

‘This,’ he adds, ‘was a great victory over myself, and was matter of much thankfulness. When I declaim on a more important subject, I trust I shall be equally assisted.’

At the commencement of Michaelmas term, Mr. Buchanan informed his friend Mr. Newton, that his health was much improved; but that in looking forward to five weeks of lectures, he feared that deference to his tutors, and his natural pride, might lead him to study them more closely than, after all that had now passed upon that subject, he felt he ought.

‘I have been indulging myself a little,’ he observes, ‘in writing a sermon. It is for Mr. S.’s perusal; that he may be able to judge of my improvement, if I am spared to write another next year. It is on the matter and manner of a preacher of the gospel: “And he spake *boldly* in the name of *Jesus*,” Acts ix. 29. I

<sup>1</sup> See Bishop Gibson’s instructions to his clergy in the Clergyman’s Instructor, p. 310, and Archbishop Hort’s in the same volume.

have just delivered it to Mr. S. ; I fear he will think it a rhapsody : and what makes it worse, it is twenty-seven pages long. I fancy that youthful sermon-writers are generally at a loss how to *begin*, and when they do begin, they know not where to *stop*.'

Of the manner in which Mr. Buchanan spent the term, the commencement of which he announced in the foregoing letter, some opinion may be formed by the following, dated the 26th of March 1793, in which he informed the same venerable correspondent of its close.

' Having finished the labours of a long term, I sit down with pleasure to inquire after your health, to beg your blessing, and to request the assistance of your prayers.

' I hope you will not desire me to show you the fruit of my labours. I am very unlike those geniuses who reap knowledge by *handsful*. My improvement is so slow, that it is scarcely visible ; I seem only to vegetate in science. Though planted by the banks of the Cam, his stream waters my roots in vain. This is humiliating ; but it may be useful, if it show me that I am more likely to flourish if planted on the banks of the stream of Zion. When I consider how Cambridge is favoured, I ought to look on myself as already there. This is indeed the case : but, hostile to my own growth, I *drink* of the Cam, and sip of Zion ; whereas I ought to *sip* of the Cam, and drink deep of Zion.

' I have now done with all our lectures, and I am glad of it. Though I found some things here and there which flattered the earthly mind, and pleased vain-glorious reason, yet in all my researches have I found nothing like—"Come unto me all ye that labour and are heavy laden, and I will give you rest." Perhaps your good memory will remind you that I stole this idea from Archbishop Leighton. Agreeably to your recommendation, I am now reading the *Prælections* of that good man : and I must

say, that I have seldom met with such genuine Christianity in such a classical dress.

‘Halyburton’s life has engaged my attention for a few days past. His work on the Spirit,’ (which had probably been recommended to him by Mr. Newton) ‘I cannot find.’

It may perhaps be objected, that the progress of this narrative is too much interrupted by the insertion of so many extracts from Mr. Buchanan’s letters; more particularly as some of them relate only incidentally to himself. Such a suggestion may possibly arise on the perusal of the following; which, however, seemed to convey sentiments and consolation too interesting to be omitted. They occur in a letter to Mr. Newton, from Cambridge, dated May the 30th, 1793.

‘It gives me great pleasure to hear that you are still supported in health and strength sufficient for the discharge of your ministerial labours. I hope that you will continue to be refreshed abundantly with the divine presence; and I pray, that as your body yields to weakness and the infirmities of age, your spirit may derive new strength from our Redeemer’s fulness.

‘I sometimes find myself indulging a wish, that your experience in your evening hour may be singularly joyful to you; and that your death may preach as powerfully as your life has done. But I believe self prompts us sometimes to too sanguine expectations respecting our friends. Let us not dictate, but wait and see the salvation of the Lord. He will conduct you in the path most suitable to his own glory, your good, and our edification.

‘— Perhaps you would call it affectation, if I did not tell you that the college have adjudged to me the first prize for the best Latin declamation on ‘the Stage.’

‘I believe I must pass this summer out of Cambridge. I think of going to London about the



beginning of July, that I may have a few lessons in English pronunciation, in compliance with Mr. Thornton's desire.

'I have been assaulted of late from various quarters, both from without and from within; but I bless God, that while I pray over the Bible, I am enabled to triumph over my enemies. I delight in the Bible. When my heart is melted within me, and my soul sick with the combat between the contempt of the ungodly, and the remains of my own pride, then the Bible affords a comfort no other book can give.'

In a similar strain as to his increasing love of the holy scriptures, and in peculiarly strong and lively terms as to the general state of his mind concerning religion, he thus writes to the same correspondent in the month of June following.

'I see you still have a godly jealousy over me, respecting the bent of my studies. I must make you easy on that head. I can now inform you, that the attention I pay to the classics or mathematics is comparatively very little; so little, that I sometimes fear that (in my present place) I neglect them too much. And I can further inform you, and I thank God for enabling me, that the cause of my being thus lukewarm in these studies is, that I may redeem time for studying the scriptures, the value of which knowledge I see more and more. At present I can read the Bible when I can read nothing else. Some of my other studies are truly a cross to me.'

What an unquestionable proof of a spiritual mind in an academical student, is such a declaration as this! He thus continues.

'I dare not tell you what I am, but I can tell you what I pray for.

'I pray that I may be content to be of no reputation among men, knowing that if I am truly wise, I must become a fool among the ungodly; that I may patiently submit to indignity and reproach for Christ's

sake, and that my whole life may be devoted to his service; that for this purpose I may diligently improve the talent committed to me, however little it may be; and that when I go forth into the ministry, I may not seek self, but Christ; content to be unnoticed, dead to the censure or applause of men, alive to God and his concerns, and chiefly solicitous that my preaching (however rude I may be in speech) may be powerful in awakening souls.

‘These are my prayers in 1793, as to the event of my studies. I trust the Lord, that he will keep me; that he will put his fear in my heart, that I may not depart from him.

‘You talk to me of academical reputation and dignity. If I were Regius Professor of Divinity to-morrow, I would resign the dignity to any man for a little brokenness of heart. The summit of my ambition (if I know my own mind) is, to be daily more conformed to Christ, to be enabled to follow that great sufferer, and to rejoice to be counted worthy to suffer shame for his sake.

‘As to my future situation in the ministry, to which you allude at the close of your letter, that subject is very little in my thoughts. God has done the greater; shall he not do the less? If he means me to preach his gospel, then is the pulpit prepared, and the flock which I must tend. At present I feel ready to go wherever he pleases to send me; whether to India, America, New Holland, or if there be any other land more remote. I have already seen life in various shapes; and if I have been enabled to bear with difficulties when without God in the world, much more, when engaged in his service, aided by his Spirit, and supported by his presence.

‘If the Lord will, I should be well pleased to enter his service under your advice and example. I hope that the first year I stay with you, I shall learn humility; the second, humility; the third, humility.

‘ Mr. S. and Mrs. M. beg their love to you ; and so does he, who is with great respect and affection, yours.’

The note inscribed by Mr. Newton on the preceding letter strongly attests the pleasure with which he had perused it ; nor can it be generally read without a lively impression of the glowing and devoted piety of its author. Two months afterwards we find him in London, replying to a letter from Mr. Newton, then in the country, in which his aged friend, under the painful remembrance of the transitory nature of earthly enjoyments, though by no means in the spirit of disappointment and complaint, had declared, that of a happiness which had subsisted forty years, nothing then remained but the recollection ; that the years he had passed, blessed as they had been by the sunshine of providence and grace, might be numbered with the years before the flood. To this somewhat melancholy but admonitory observation, Mr. Buchanan replied, that the estimate of human life which he had thus given was, he presumed, just, as it accorded with the language of scripture.

‘ Is it possible, then,’ he says, ‘ that I can be so foolish, as to fix my heart on any thing under the sun, if I believe the testimony of all ages, that to do so is vanity and vexation of spirit ? I *do* believe this testimony, and I would gladly refrain from every created idol, come it in what shape it may ; but, unhappily, I feel myself invested with flesh and blood. Now I understand from scripture, that I am permitted, nay commanded, to nourish this body, to clothe and adorn it, and be careful of its well being ; only I must study to keep it in subjection. But this is a charge more difficult than the government of a kingdom. I am to *taste*, the Bible says, of the sweets of earthly happiness, but I am *only* to taste of them. But who is to ascertain the quantum ? Spiritual self and carnal self are always at variance

about it, and I suppose this contest is the Christian's warfare. A good soldier, therefore, would naturally endeavour either to strengthen himself, or weaken his adversary. Am I then to strengthen the spiritual, or to weaken the carnal principle? I may do both, you will say; but which of the two demands my more particular attention? As I may go to an extreme in weakening the body, but cannot go too far in strengthening the soul, it would seem wise to lay the greater stress on the latter. Communion with God in private prayer is, I conceive, the best strengthener of the soul; and communion with the world is its greatest weakener. The result then appears to be this:—To dedicate as much time as possible to acts of communion with God. But Archbishop Leighton says, that the desire of this sacred communion grows with its exercise. Every encouragement, therefore, is held out to this mode of attack and defence, since pleasure and profit conspire to recommend it. Prayer, then, I must consider as the Christian's palladium, and as a present reward.

‘Surely an hour in the morning, and an hour in the evening, is not too much for communion with God. But as to the season of prayer, I do not think that some manage this well. They pray early in the morning, and *late* at night. This may be necessary in families engaged in business; but I speak of ministers. Do you not think that an hour of devotion before we engage in company in the afternoon, would have a tendency to correct and animate our evening's conversation?

‘Pardon this dissertation on prayer. I really had no design to trouble you with it when I began the letter.’

To reflections such as the preceding, as solid and judicious as they are spiritual and instructive, no serious reader will object. Nor will the following account of the death of one of Mr. Buchanan's sis-

ters, which occurs in a letter to Mr. Newton from Cambridge, at the close of his second long vacation, be deemed uninteresting.

‘It was about a year and a half ago,’ he observes ‘on her return from boarding-school, that her piety first appeared, though on her death-bed she confessed that her heart had been inclining to God nearly two years before that time. About three months since, she was seized by a consumption, which has now given her a happy release from all sin and all sorrow.’

A letter still remains, written by Mr. Buchanan from Cambridge to his dying sister, for the purpose of cheering and supporting her under her early departure from the world, the piety and fraternal affection of which will sufficiently recommend the following extracts.

‘I rejoice to hear that you are about to enter into the joy of your Lord; to behold the Saviour whom you love, face to face; to be clothed by him in a spotless robe, and presented to the Father as an heir of everlasting glory.

‘Let me encourage you to pass over Jordan’s flood with a resolute step, undismayed; let me remind you of the promise of him, to whom the death of his saints is precious. Let me enforce the immutable love of your God, and proclaim to you the truth of your Redeemer. You have already known him as *the way*; on your death-bed you will find him *the truth*; and he will quickly welcome you to the gate of Zion as the *eternal life*.

‘My dear sister, be of good cheer; lay hold of Jesus as the anchor of your soul. Was it ever heard that any one who fled to him for refuge was deserted in a trying hour? Was it ever known that he suffered one of his sheep to be plucked out of his hand? Has he not said, “I will never leave thee, nor forsake thee?” “When thou passest through the waters, I will be with thee;” “Fear not, thou art

mine." These are exceeding great and precious promises, on which you may safely rest. If your faith be weak, yet waver not. The promise is to the weak as well as to the strong : yea, to all those who can say, "Thou knowest, Lord, that I love thee."

' While you have life, magnify the praises of Him who hath called you with such a holy calling. Evince to the world that the Bible is not a cunningly devised fable. Seek to glorify God in your death, and assuredly he will give you faith to do it. Speak from your dying bed of the things of the kingdom to which you are hastening ; impart your views of the vanities of life, for the benefit of those who survive you. Pray that a double portion of your spirit may rest upon your brother, that he may gladden your eyes at the last day with a view of many souls whom he has brought with him to glory. Leave him such exhortations, encouragements, and reproofs, as an immediate prospect of heaven may inspire you to give.

' And now let me conduct you as far as I can, even to the gates of Jerusalem. Many a song will be sung, many a harp be strung, on your entrance into the kingdom of heaven. Who is this that I see foremost to welcome you ? Is it not your grandfather, or your father ? My dear sister, what joy is this ! They, accompanied by a heavenly host, conduct you to your Saviour, your king and your God. Then your glory begins ; you are crowned with honour and immortality. You join in the never-ending song of 'Worthy the Lamb,' and drink of the pleasures which are at God's right hand for evermore.'

It was, doubtless, a subject of regret, that the preceding pious and animated address did not arrive until the relative for whose consolation it was intended was beyond the reach of human joy or sorrow.

The account, however, which Mr. Buchanan, in the words of another sister, gives to Mr. Newton of the last trying scene is peaceful and encouraging.

'She now,' he says, 'in faith looked forward to her rest, and spent much of her time in reading the scriptures and in prayer.

'On the evening of the day she died, she said to her mother, 'I think that my hour is now come.' Her mother was surprised at this, as there appeared no visible change in her countenance. She immediately began to pray, and prayed long. Her mother overheard some of her words. She prayed, 'that she might be found in Christ; that she might have a title to that covenant which is well-ordered and sure.' About the conclusion of her prayer, death appeared to be fast approaching. She begged that the family might come round her bed: and then she began to exhort them, and speak to them of the kingdom of God. Her mother observing that her last moment was now at hand, asked her if she had anything to say to her brother at Cambridge. 'Yes,' said she, 'tell him, be sure you tell him,' (repeating it emphatically,) 'that I die trusting in the Lord Jesus Christ.' She then lifted up both her hands, and looking up to heaven, committed herself to the Lord, her eyes beaming with joy; which having done, she sunk on the pillow and expired.'

'The manner of her death,' continues Mr. Buchanan, 'has given my mother a comfort inexpressible.'

'I know nothing which has had a greater tendency to animate me in my Christian course, than this triumph of my sister. O were the work done which my Father hath given me to do, how gladly should I accompany her!

'I hope you are at present a large partaker of the consolations of the Spirit. Though I am young, I know thus much, that without those consolations, there is no happiness. What a blessing, that the pleasures of holiness begin on this side the grave!'

On the 5th of November Mr. Buchanan again delivered a public Latin speech on the Revolution

in 1688; and on the 10th, a declamation in favour of modern learning. His relaxation in mathematical studies exposed him, he informs Mr. Newton, to frequent remonstrances from different friends; and amongst others, from the late excellent Mr. Robinson of Leicester, who was anxious that he should view academical honours with less indifference. 'They are little aware,' he adds, 'that I need no spur on this head, were I conscious that my abilities warranted me success. In arguments of this kind I usually urge the plea of duty; though I must confess, that the other weighs more strongly with myself, which it ought not to do.'

Mr. Buchanan, as it will presently appear, probably, and perhaps happily, underrated his talents in this particular. However this may be, he was unmoved by the representations of his friends, and persevered in the course of study which, as we have seen, he had deliberately adopted.

Early in the year 1794, a letter occurs to his venerable friend Mr. Newton, which affords a specimen of that union of playful remark with Christian seriousness, by which his correspondence was occasionally enlivened.

'Mr. F. writes to me, that your recommendations have been of great service to him at Edinburgh. I am happy to find that his zeal increases. More of my friends err through too much prudence than too much zeal. I think I have observed that a man who is well acquainted with the world, cannot have too much zeal. If he is ignorant of men and manners, his zeal will injure his cause; and it is not till after repeated lessons that he is put right.

'Your aged domestics will wonder why I stay so long at Cambridge, when I have so much work to do in the ministry. I wish they could impart to me somewhat of their experience, self-knowledge, and humility; and in exchange I promise to give them on my return from college, all my mathematics, pure



and mixed, geometry, algebra, fluxions containing the nature of pneumatics, hydraulics, hydrostatics, the doctrine of incommensurables, indivisibles, and infinites, parabolic and hyperbolic logarithms, summation of series, solution of quadratics, containing impossible roots, together with the properties of parallelepipeds and dodecahedrons, not forgetting Sir Isaac Newton, his celebrated corollaries to the paradoxical lemma respecting *curvilinear straight lines*! together with other particulars, too many to be here enumerated.

'What a mercy, you will say, that Phoebe<sup>1</sup> has not to learn all this in order to get to heaven!

'I thank you for your dissertation on Cambridge learning. I hope I have passed the ordeal now, and that I shall be led to the study of those things by which I may be best able to promote the glory of God. I sigh for the sublime grace of self-denial. It is the preservative of the youthful Christian from snares innumerable.'

Not long after the date of the preceding letter, Mr. Newton made the first direct proposal to Mr. Buchanan of a voyage to India. His reply was as follows:

'I request you to accept my thanks for the affectionate letter which I have just now read. I have only time to say, that with respect to my going to India, I must decline giving any opinion. It would argue a mind ill-instructed in the school of Christ, to pretend to decide on an event so important and unexpected; an event which will doubtless give a complexion to the happiness and usefulness of every hour of my future life.

'It is with great pleasure I submit this matter to the determination of yourself, Mr. Thornton, and Mr. Grant. All I wish to ascertain is the will of God. I hope that the result of your deliberations

<sup>1</sup> Alluding to an old and highly-valued domestic of Mr. Newton.

will prove to be his will. Were I required to say something, I should observe that I feel myself very ill qualified for the arduous situation in question. My intimate friends know that my plan of college study was, to attend more immediately to academical learning the first two years, and to preparation for the ministry in the third and last, upon which I am but now entering. I think that our regard for the glory of God requires us to endeavour to find a person of acknowledged ability in things both human and divine, who has already approved himself such an one as might successfully resist gainsayers, and prosecute his mission with energy. A beginner, particularly if he be of slender capacity and attainments, will naturally shrink from such a situation, fearing lest he should tarnish the honour of his embassy by an unskilful or ungraceful negotiation.

‘On the contrary, if the Lord does with me as with Jeremiah, and bids a child go and teach a great nation, it would be vain to plead my incapacity, since if he sends me, he will certainly “touch my mouth.” Only I would observe, that in the present state of Christianity, it would appear that as strict attention ought to be paid to human means in our endeavours to promote the success of the gospel, as if it were merely a human dispensation.

‘I trust, that every word of the above is dictated by a regard to God’s honour, and not my own.

‘That his honour may be greatly promoted by the result of your deliberations is the prayer of

C. B.’

The judgment as well as the piety of Mr. Buchanan’s reply to this proposal deserves to be noticed, and affords a satisfactory indication of his qualifications for the important station to which it refers. The following sentiments expressed in a subsequent letter are equally pleasing.

‘With respect to my going to India, I am still in

a strait between two. Some considerations incline me to stay; others persuade me to go, as being far better. Being unable to judge for myself, I submit it to the divine direction with perfect resignation. So gracious is he who "careth for me" in this respect, that your determination, whether for or against my going, will be alike agreeable to me. I am equally ready to preach the gospel in the next village, or at the ends of the earth.'

Such was the elevated spirit of piety which actuated Mr. Buchanan early in this year. As it advanced, he wrote thus to Mr. Newton.

'We have had Mrs. U. and Mr. C.'s family at Cambridge for a few days. It gives me great pleasure to see piety gladden with its presence our learned walls. Pride and superstition have doubtless built most of our colleges; but I am inclined to think, that genuine piety founded some of them. A solitary walk in such places has a tendency to excite elevated thoughts of God, and of his goodness to man, through successive ages.

'My purpose in troubling you with this letter was to say, that I bear that affection for you which a child beareth to his father; a desire to conceal his faults, (if he has any,) and to magnify his virtues; that I hope to be preserved from the snares and cares of this world, and thereby enabled to adorn that gospel which you first wished me to profess.'

In Mr. Buchanan's next letter to Mr. Newton, dated early in June, it will be observed that the ardour which he had formerly evinced to enter into the ministry, without much academical preparation, had yielded to those more correct and enlarged views concerning religion which he had been gradually acquiring; and which had at once rendered him more diffident, and better qualified for the office to which he aspired.

'I sit down,' he says, 'to acquaint you, that I

have just finished another term, and with it I complete another year at the university. I hope that God will graciously overrule the evil he has seen in me; and that he will cause my past experience and my past studies to bear fruit to his glory and my own good.

‘I once thought myself prepared for the church! I shudder at my temerity. A zeal (if zeal it may be called) “without knowledge” must have dictated this unhallowed confidence. In one sense, indeed, any one to whom God has given his grace may enter the church, however ignorant or unfit in other matters; inasmuch as all success in it comes from God. But in another sense, no man ought to enter upon the ministry, who is not qualified by nature and education to do justice to a public station, and claim respect from a gainsaying world. This is absolutely necessary, unless miracles have not ceased. And for want of attending to these circumstances, viz. the present state of Christianity, and the progress of civilization, I see that the gospel suffers in every quarter. At the time of the Reformation, there was not so much ground for this complaint as now. I differ in opinion from many good men on these points. However, I seldom mention them, as I have learnt from past fluctuations of sentiment, that I may possibly think differently after further observation and more accurate scripture study. I think that too little attention is paid to the *manner* of preaching the gospel; and too little to the prejudices of the age against the illiterate methodist. I feel a good deal hurt at these neglects, at the same time that I despair of doing otherwise myself. In these, and in all other doubts, I must wait patiently on his teaching, who hath so often made “darkness light before me.”’

After informing his correspondent that he had a few days since spoken his last Latin declamation, Mr. Buchanan thus beautifully concludes this letter.

‘That you are blessed with health, and stayed by the comforts of the gospel in your declining years, is to me a frequent theme of praise. In philosophy and human science, the mind loses its vigour by old age; but in religion, in divine science, we are taught to believe that youth will be restored, and new attainments acquired. *Fortunatus ille senex, qui calicula vivit.*’

It is probable that Mr. Buchanan passed the greater part of the long vacation of this year also at Cambridge. No letter, indeed, occurs in his correspondence with Mr. Newton from the commencement to the close of that period; but the following interesting communication from one of his most valued friends and relatives seems to confirm this conjecture:—

‘I first became acquainted with him,’ observes this gentleman, ‘at Cambridge, in the summer of the year 1794. We were almost the only two residents in our respective colleges of Queen’s and St. John’s; he being engaged in studying for orders, and I in preparing for my bachelor’s degree. I had often heard of him from a common friend, as being a very distinguished member of a debating society, called the Speculative, or quaintly the Spec. consisting of a number of undergraduates from different colleges, especially Trinity and Queen’s, who used to meet at each other’s rooms to discuss various moral, political, and sometimes religious questions. He was represented to me as eminent among the speakers for acuteness and fluency,<sup>1</sup> and for piety of sentiment; but as a retired character, who scarcely ever mixed with any other persons at such social meetings as were usual in the college.

<sup>1</sup> This observation is a proof either of the modest estimate which Mr. Buchanan formed of his own powers of speaking, in writing to Mr. Newton upon this subject, or of the proficiency which he had made since that period, partly, perhaps, in consequence of the exercise afforded him by this society.

‘ We met accidentally in our solitary walks, and entered into conversation; which brought on an interchange of visits. We often walked together during the short time after our first meeting that he continued at Cambridge. I well remember to this moment a particular conversation which took place in one of our walks on a fine summer’s evening, and can trace in my recollection some of the fields through which we rambled, little thinking that we should ever be so closely united in the bonds of domestic affection, or that if I survived him, I should have to drop the tear of hallowed regret over the grave of a brother.

‘ He greatly surprised me on that occasion by strongly condemning the vanity of the pursuits of ambition, in which I was then hotly engaged, coveting too earnestly university honours. I defended my side, in which self was so deeply concerned, with much warmth and positiveness; but when I was left alone, I could not altogether shake off the impression which his serious, solemn, and scriptural mode of argumentation had left upon my mind.’

The same learned and excellent person adds, with reference to this period of Mr. Buchanan’s life; ‘ I remember, in a letter to a common friend, some remarks on the necessity and efficacy of faith in the blood of Christ; and of his hopes that he had experienced something of it, which were in a great measure new to us both, and affected me considerably.’

It is pleasing to reflect, that the writer of the preceding passages, after having succeeded in the attainment of the highest of those academical honours<sup>1</sup> of which he was then so ardently in pursuit, should at no distant period have been led to adopt the religious views which he once combatted; and after the lapse of many years, have been permitted again to hold ‘ sweet converse’ with him to whom he first

<sup>1</sup> He was the Senior Wrangler of his year.

became known under such interesting circumstances; and to contribute to do honour to his memory, as a friend and brother.

We are now approaching the termination of Mr. Buchanan's academical course. On the 30th of November in this year, he wrote to Mr. Newton as follows.

'I have just finished my mathematical career. Previous to taking our degrees, an examination is held in our respective colleges for the purpose of ascertaining our success in science, and a prize of five guineas awarded to the best proficient. This prize has been adjudged to me.

'I take no public honour in mathematics. As my admission to college was irregular, I must go out at a bye-term; that is, at Midsummer next. Were I to stay till the regular time of conferring honours and degrees, it must be till Christmas twelvemonth. My tutors are very urgent with me to remain till that time, in order that I may acquire some mathematical reputation to myself, and some honour to the college; but I have declined it, as being an unjustifiable sacrifice of my time and duty. My friends are a good deal surprised at this; and are astonished when I tell them, that though I studied science with attention, I never had a public honour in view. The college examination I had determined should be my *ne plus ultra*.'

How entirely he was satisfied as to his determination upon this point, may be inferred from the total absence of any sentiment of regret respecting it in his correspondence at this period. He was evidently intent upon an object which he deemed of far higher importance, as the following conclusion of the letter in which he announced the close of his mathematical career, sufficiently testifies.

'It is said that those who travel heavenwards acquire new strength from the toil of the way; *Iter instaurabit vires*. I wish I found it so. I clamber

up hill with difficulty. It may be, I have not laid aside "every weight;" or, perhaps, I have not used the proper "lamp to my path." If so, it is a great happiness that the weariness of the way improves me.

'To ..... I wish to be remembered; as to fellow-pilgrims, who, in their journey to the holy land have learned to sympathise with those whose knees are feeble, and who travel slowly. Perhaps to some of them, or to you, 'the delectable mountains' are already in view; if so, 'the shining ones are at hand,' to conduct you to the holy city; where, I hope ere long you will meet

'Your very affectionate son,

'C. B.'

Mr. Buchanan was so entirely occupied with the pursuits of learning and religion, that the politics of the day, though of a peculiarly alarming and interesting nature, seldom found a place in his correspondence. On one or two occasions, however, he shows that he was by no means indifferent upon the subject, and expresses that mixture of truth and error which might be expected from a pious and acute, but young and ardent mind, speculating upon points which baffled the penetration of the most able and experienced observers. Amidst a variety of other remarks, the following, from its singular correspondence with subsequent events, seems deserving of insertion.

'Perhaps,' says Mr. Buchanan, 'the opinion of Sir Isaac Newton is correct, that antichristian superstition is only to be eradicated by the strong hand of infidelity. It may be agreeable to providence, to permit infidel armies to ravage the world, to destroy superstition, and then to strew with *bibles* the vacant lands.'

The history of the last twenty years has tended in a most striking manner to verify this conjecture. We



have seen antichristian superstition checked and depressed, though not eradicated, by the strong arm of infidelity; while we behold many of the desolated lands upon the Continent literally '*strewn with bibles*,' by the pious charity of our own highly-favoured country; which, after raising an effectual barrier against the tyranny by which every other European nation was oppressed, has survived to be the instrument of continued, and, it may be hoped, of still greater blessings to the world.

In the month of May Mr. Buchanan informed Mr. Newton, who was now anxiously looking forward to his ordination, that he was to take his degree at the ensuing commencement, that is, on the 8th of July; that his ordination studies would engage his attention for the next two months; and that early in September he purposed to be in London. His venerable friend having complained of his increasing deafness, Mr. Buchanan, with his usual affectionate piety, endeavours to console him under this infirmity.

'Your deafness,' he observes, 'is no doubt an evil; but you have been afflicted with it for good. Your reflections upon it show this. Some are alarmed at the decays of age in their Christian friends. Why should they? When I see the aged Christian losing one faculty and then another, I only see him passing through various '*changes of untried being*,' till at last he throws off this "*mortal coil*" itself. Deafness, or blindness, or mental weakness, are but precursors of immortality; they announce that heaven is at hand.

'Nor are they without *present* use. The grateful and reasonable reflections your short indisposition produced, are perhaps of more value to your soul, considering it as struggling for heavenly purity, than new accessions of mental power, or new refinements in every sense.

'Were it agreeable to the will of God, the youthful Christian might find it a happy experience to suffer

the temporary loss of every faculty he possesses. Nothing but experience, it seems, can teach us the value of these common blessings; and until we learn the value of them, we cannot be grateful. But the Lord sends us our sufferings in the fulness of time. To us it is given to be made conformable to Christ. This great sufferer has sent us his Comforter, to wait on infirmity and declining age. What more noble object does the all-seeing sun behold, than the "*patient sufferer*?" It is *awful* to little minds; and makes them tremble at the thought of that purity of soul which heaven demands.

'If you wish for an epitaph couched in a single word, I hope it will not be *Fui*. Your friends indeed might expound it in the manner you mention, but the stranger would do it differently. When I say, *Fui*, I mean to say, '*My glory is past.*' *Ilium fuit*, '*Troy is fallen.*' Rather write, *Futurus sum*, '*My glory is to come.*' King Arthur's epitaph boasts both of glory past and glory to come.

'Hic jacet Arthurus  
Rex quondam et Rex futurus.'

'But I am persuaded you will only think of the glory to come; and let *kings* talk of their glory past.'

Mr. Buchanan was now within a few months of his ordination; and to that important termination of his academical course he from this time more particularly directed his attention. Of his chastened ardour in the pursuit of mathematical science, and of his successful cultivation of classical literature, some account has been already given. A series of commonplace books from the year 1793, afford also abundant and satisfactory proof of his diligence in the acquisition of general knowledge. Some years after he had left Cambridge, having occasion to refer to his employments there, he observed to a friend, that during his residence at the university, 'he had

tuted of almost every science, and had endeavoured to bend all his acquirements to worthy ends.' The memorials of his studies, which have been just alluded to, bear ample testimony to the truth of this statement. His commonplace books contain abridgements of lectures on anatomy, harmonics, manufactures, and experimental philosophy; abstracts of Locke, of Grotius, and Paley on the Evidences of Christianity; of parts of Smith's Wealth of Nations, of Aristotle's Rhetoric, and of some historical works. References occur to Bacon, Cadworth, Stillingfleet, Chillingworth, and other great authors—extracts from various writers, both ancient and modern, chiefly with reference to moral and theological subjects—notes of sermons preached before the university—important historical facts, with occasional reflections upon them—the meaning of remarkable words, phrases, and customs—observations, either altogether original, or digested from different authors, and expressed in his own words—on infidelity; on natural and revealed religion; on style and eloquence; on memory and imagination; on real and alleged enthusiasm, and on the use of reason in religion; on various branches of political economy; on the French revolution; and on war. One of the most useful and interesting portions, however, of these *adversaria*, comprises a series of remarks on different parts of scripture; on the best method of reading the Bible; on the spirit and design of the sacred writings, particularly with respect to their hortatory and practical style; on preaching, and in general on the ministerial office; on prayer; on personal piety; and on the Christian warfare.

These multifarious observations afford evident marks of extensive reading, of a correct taste, and a sound judgment. They exhibit much acuteness and refinement, much enlargement and originality of thought,<sup>1</sup> much acquaintance with himself and with

<sup>1</sup> An indication of his wakeful attention to practical utility, may be

the human character, 'a mind of large discursive,' anxious to derive information from every quarter, ever on the wing to extract sweetness from every flower, and solicitous to employ the whole to some valuable purpose. What that purpose was, we may learn from his own words in one of the memoranda in question.

'Is not,' he asks, 'the grand, the only object of my life, to preach Christ to men? Let me, therefore, convert every species of mental food into spiritual nourishment; whether it be Homer or Milton, Gibbon or Hume, that I read; whether it be with intelligent or unlearned men that I converse; or whether it be sitting or walking that I meditate.'

Again, observes Mr. Buchanan, 'If the cross be continually in view, there is, perhaps, no line we read, no object we see, no fact we hear, but may be improved, by applying it to Christ, to ourselves, or to those around us. Such exercise as this would give a holy fertility to the imagination.'

It would not be difficult to select from the copious collections in question a variety of useful and interesting observations upon the important subjects which they embrace, as well as many striking illustrations of the sentiments expressed in the preceding quotations. For the sake, however, of brevity, two or three passages only shall be extracted, as a specimen of many others which might be adduced.

The first is from some remarks on Paley's definition, in his *View of the Evidences*, of the design of Christianity as a divine revelation; that is, as he represents it, to acquaint mankind with the doctrine of a future state. To which Mr. Buchanan replies, 'No. Because, although men had been acquainted with this by an extraordinary messenger, they could not obtain heaven in the way proposed, namely, by observing the precepts of Christianity. No one can

perceived in the insertion, in another book, of a list of anthems calculated to excite devotional affections.

keep them. It would have been an unhappy, an unwelcome revelation indeed—'There is a future state. Do this, and live to enjoy it.' Is this Christianity?

'The Christian might then say, 'I wish we had not heard of this. I wish we could have been left to solace ourselves with the thought of future Elysian fields, and waters of Lethe, and a temporary punishment: we had then never heard of everlasting chains, and penal fire.'

'No. The news by Christ is not,' (he evidently means, not merely,) 'that there is a future heaven; but rather how to attain it. Christianity is the solution of that celebrated question of Job, "How shall man be just with God?" Were I, therefore, to describe in very few words, the scope of Christianity as a revelation, I should say, that it was to shew how God could be just, and the justifier of him that believes in Jesus.' The particular information, (for we had the *general* before,) is merely collateral. It is a part only of the gospel. The angel announced it to the shepherds, not as discovering a future state, but a Saviour. "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." And St. Paul speaks of the gospel as revealing "the righteousness of God by faith of Jesus Christ." (Rom. iii. 22.)

It may perhaps be thought, that in these remarks Paley's definition of the design of Christianity is too strictly interpreted. It is certain, however, that the revelation of a future state is described by that admirable writer in the work in question, too exclusively as the object of the gospel; and that its grand message of salvation, through a divine Redeemer, ought, under the actual condition of mankind, to be upon all occasions more prominently exhibited.

The next extract is of a more general, but not less important, nature.

‘Christianity is properly a religion of motives; it teaches us that a good tree cannot but bring forth good fruit; that good principles will produce good actions. And therefore it is, that it is of little service to declaim against a particular vice; for though one be removed, another will spring up. How can the streams be pure, if the fountain be troubled? Hence, too, it is, that no spiritual tyranny can be compared to that of the preacher insisting that his hearers should practise particular virtues, without giving them a principle which can produce such. It is like saying to the leper, “Be clean,” without pointing to the purifying waters of Jordan.

‘Here, too, failed the Pagan philosophers. They insisted on certain virtues, but they knew of no soul-subduing principle. When at last a principle was proposed to them from heaven, some received it; but the many rejected it, because it was too simple, too humbling, too inconsistent with human dogmas, and human pride. So it is now. It is easy to descant in metaphor and trope on the beauties of virtue, the unseemliness of vice, and the fitness of things; but it is difficult to preach Christ crucified. It is easy to say what men ought to be; but it is difficult to say what scripture declares they are.

‘If any one should deny this, we would ask one question, Why were the apostles persecuted? why were the preachers of holiness despised?’

The third extract from the memorials of Mr. Buchanan’s academical reflections and studies contains some brief observations on several important points. The first, relating to enthusiasm in religion, is one only of a series of remarks, which prove how carefully he had studied that subject, and with what jealousy he viewed any approach to enthusiasm, justly so called.

‘Fanaticism proves nothing against religion. It is one of its *diseases*; and no more proves that

there is no such thing as religion, than madness proves that there is no reason, or distemper that there is no health.

‘To detect enthusiasm in one’s self or others.’

‘When a rational account cannot be given of our actions. The truly religious man can always give a reason of the hope that is in him. The enthusiast contents himself with enveloping his views in some mysterious passage of scripture, inexplicable even to himself, though influencing his conduct.’

‘The enthusiasm sanctioned by scripture is innoxious. It is a lambent flame, which warms and animates the soul to heavenly converse. By reason it is sought, by reason directed in its operation. But that lawless principle of which we speak, like an *ignis fatuus*, leads the benighted soul into an abyss of error and absurdity.’

“‘The wicked cannot be eternally punished,” says the philosopher, “for it is contrary to my reason.” “Thy reason!” replies the Almighty. “What reason hast thou to judge of my purposes?” “As the heavens are higher than the earth, so are my thoughts higher than thy thoughts.” The portion of reason which I have given thee, is sufficient, if rightly exercised, to teach thee to believe all that I declare, whether thou understandest it or not.”

‘But the philosopher will not submit his reason to God: he chooses to be an infidel. He laughs at the ignorance and obstinacy of the rustic, who refuses to believe that the earth moves round the sun, because it contradicts the evidence of his sight; while he himself, more stupidly ignorant, more unpardonably obstinate, disbelieves “the word of God!”

‘When you find yourself active and alert in body and mind, your spirits high, and your understanding clear and capable of great things, then betake your-

self to prayer, be it noon or night. Give to God your best hours.'

'Christianity was at first assisted in its propagation by the civilization and extent of the Roman empire.

'Thus our extensive commerce with the known world ought to aid it once more.'

One other extract from Mr. Buchanan's collections will recal our attention to the progress of this Memoir. It contains his practical inferences from a view of the office of deacons in the primitive church, apparently compiled from Irenæus.

'It is my business,' he concludes from this view, 'to keep in the back-ground, considering myself as but a servant or under-worker; to try to endear my rector more to his people, little solicitous about my own fame; only anxious to promote his cause by exemplary conduct, and to fill up the blank spaces or intervals of his labours; for though blank places are supplied by an unskilful hand, it does not much disfigure the work. Mine, in short, I conceive, is to be, the humble office of performing the mechanical part of the sacerdotal function.'

The singular humility of these reflections, combined with the preceding evidence of his piety, as well as of his literary and theological attainments, sufficiently testify the fidelity and success with which Mr. Buchanan had improved the period of his academical residence, and how fully he was qualified to engage in the sacred office to which he aspired. He took his degree of B. A. at the commencement, as he had proposed; and in pursuance of the intention which he had expressed in his last letter to Mr. Newton, he appears to have continued at Cambridge during the long vacation, till the second week in September, when he wrote to his excellent friend, under whose experienced guidance he was



about shortly to enter upon the important work of the ministry, in the following terms.

‘ I had a letter from the Bishop’s secretary this morning. His Lordship approves of my credentials. Thursday se’night (the 17th inst.) is appointed for the examination, and Sunday following for the ordination. I propose to leave Cambridge on Tuesday evening by the mail, which will be in town early next morning; and I shall proceed to Fulham without stopping, that I may have the remainder of the day and next morning to *myself*. So it is not probable that I shall see you till Monday following.

‘ *I demand* your prayers for one who is about to enter on the ministry. Pray, that when the Bishop lays his hands upon my head, I may devote myself as a martyr for him, who hung upon the cross for me.’

In this strong and affecting language did Mr. Buchanan express the feelings with which he was about to dedicate himself to the service of his Redeemer. It is not often, perhaps, that so deep an impression of the love of Christ is felt by the candidate for the sacred office; but, though the disposition of every one ought to be similar, the case of the subject of these memoirs was doubtless somewhat peculiar. The steps by which he had been led to the ministry of the gospel, and the hints which had more than once been given of his probable employment in a foreign country, tended to inspire him with the purpose and the resolution which he thus briefly but forcibly described. After an examination, which appears to have been more than ordinarily satisfactory, Mr. Buchanan was ordained a deacon on Sunday the 20th of September 1795, at Fulham, by the late pious and excellent Bishop Porteus. Immediately after his admission into holy orders, he entered upon his engagement as curate to Mr. Newton, and continued during a few succeeding months, to discharge the humble and unobtrusive duties which he had previously so well described.

Early, however, in the year 1796, the friends by whose Christian kindness and liberality he had been introduced into the church, conceiving that his talents might be more advantageously employed abroad, recurred to the plan which had for some time been more or less in their view, and resolved to endeavour to obtain for him the appointment of a chaplain in the service of the East India Company. Application was accordingly made to a distinguished Director, Charles Grant, Esq. accompanied by such testimonials as amply certified the qualifications of Mr. Buchanan for the office to which he was recommended.

The college certificate was transmitted to Mr. Grant by Dr. Milner, with the following letter, in which the learned President took the opportunity of bearing a more particular and decisive testimony to the merits of Mr. Buchanan.

*‘Queen’s College, Cambridge, March 8, 1796.*

‘I enclose you the college’s testimonial of Mr. Buchanan’s good behaviour, which is expressed in general terms: but if it were needful to be more particular, I could add a great deal. In my judgment, much may be expected from his ability, industry, and discretion. He has an uncommon zeal for every thing that is praiseworthy, and this zeal is tempered and directed by a sound and well-informed understanding. His good sense and attainments must procure him respect everywhere. He will be certainly on the watch for opportunities to do good. Mr. Buchanan obtained both classical and mathematical prizes at college.

ISAAC MILNER.’

Mr. Buchanan was appointed one of the chaplains to the East India Company on Wednesday, March 30, 1796. When introduced to the Court of Directors for the purpose of taking the oaths usual

upon similar occasions, he was addressed by the chairman, the late Sir Stephen Lushington, on the importance of his office, and on the duties imposed on a minister of religion in India; and so lively a recollection did he retain of this unexpected but very laudable charge, that he more than once referred to it in the course of his future life.—He thus mentions the address of the honourable chairman many years after it had been delivered.

‘The venerable baronet observed, that French principles were sapping the foundations of Christianity and of social order; and he earnestly inculcated on me the duty of defending and promoting the principles of the Christian religion by every proper means. I was much affected by the solemnity of the occasion, and by the energy and feeling with which the address was delivered: and the subject of the charge itself made a great impression on my mind, particularly when meditating on it afterwards, during my voyage.’

Soon after the appointment of Mr. Buchanan to India, he received priest's orders from the Bishop of London; and in the month of May went down to Scotland, in order at once to revisit his family, and to take leave of them previously to his approaching voyage to India.

The feelings of both parties upon this meeting were, it may readily be imagined, of a mixed but very interesting nature. Nearly nine years had elapsed since Mr. Buchanan, partly impelled by disappointed affection, and partly by the flattering visions of a youthful imagination, had left his native country, and sojourned in a strange land. During that long interval many remarkable events had occurred. One of his earthly parents was no more; but he had, like the prodigal, returned to his heavenly Father, and by him he had been distinguished by peculiar marks of kindness and favour. After having suffered many external hardships and

much inward distress, he had been relieved in no ordinary manner from both, by the providence and grace of God. Opportunities had been afforded him, which he had diligently improved, of acquiring the treasures of human science and learning; and with a mind thus richly stored, and a heart deeply impressed with the inestimable value of the gospel, he had been called to the work of the ministry, and had now the prospect of being permitted "to preach among the Gentiles the unsearchable riches of Christ." The emotions of Mr. Buchanan during his journey to Scotland, under these remarkable circumstances, must have been peculiarly affecting. While "a new song" of joy and thanksgiving had been put into his lips, it would be somewhat damped by the recollection of past sorrows; the pain of his approaching departure from his kindred and country, and the anticipation of future labours and trials. The feelings of his widowed mother and surviving family would be scarcely less chequered by joy and sorrow. Delighted as they must have been by the return of their beloved relative, enriched with divine and human knowledge, and honoured by an appointment which more than realized their highest wishes and expectations, the pleasure of their intercourse with him would be not a little clouded by the thought of its transient nature, and the prospect of a long, and perhaps, as to this world, a final separation in a far distant land. Such, we may justly suppose, were the mutual feelings and reflections of Mr. Buchanan and his family during his short abode with them at this interesting period. He appears to have remained in Scotland till the first week in June, when he returned to London, to complete the preparations for his voyage. On the 3d of July, he preached for Mr. Newton at St. Mary Woolnoth; and terminated by a pious and affectionate farewell his short connexion with the congregation of his dear and venerable friend.

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# MEMOIRS, &c.

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## PART II.

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### CHAPTER I.

AMONG the various recommendations and introductions from his more immediate patrons and friends, by which Mr. Buchanan was accompanied to India, was a letter from the Rev. Dr. Gaskin, Secretary to the Society for Promoting Christian Knowledge, to the Rev. David Brown, then one of the East India Company's chaplains resident in Calcutta. That part of his letter which relates to the subject of these memoirs is as follows.

*' London, July 3, 1796.*

*' REV. AND DEAR SIR,*

*' It is with particular pleasure that I introduce to you the name of the Rev. Clandius Buchanan, who is appointed to be chaplain to the Hon. Company, and in whom I am persuaded you will find a*

most valuable colleague; as I have every reason to believe, from the intercourse I have had with him, and from the testimony chiefly of my Lord Bishop of London, that he is a man of sound learning, serious piety, and great steadiness. I was myself present, and assisted at his admission to priest's orders. The pleasure I have in communicating this information is increased considerably, from the full expectation I entertain, that he will cheerfully, and to the utmost of his power, assist you at the mission church.'

This was, however, by no means the only introduction which Mr. Buchanan carried with him to the pious and excellent person to whom the foregoing letter was addressed; who afterwards proved one of his most valued and intimate friends, and with whom he was long associated in the various labours which devolved upon him in India.

Thus recommended and accredited, Mr. Buchanan left London for Portsmouth on Saturday the 30th of July, and on the 11th of August following he embarked on board the *Busbridge East Indiaman*, commanded by Captain Dobree, and sailed for Bengal. During the course of his extensive voyage, Mr. Buchanan was diligently employed in acquiring useful knowledge, and in endeavouring to promote the improvement of his various companions and fellow-passengers.

The principal subjects of his studies were probably such as bore an immediate reference to the work of the ministry, and to his peculiar destination in India; but the only traces of them which now remain consist of some additional common-place books, one of which is dated at sea in January 1797, near the island of St. Paul, containing abridgments of chemistry from Lavoisier, of botany from Rousseau and Martin, of the history of Denmark and Sweden, and miscellaneous observations, chiefly of an historical nature.

Of his employments, views, and feelings in the early part of his voyage, the following letter to Mr. Newton presents an interesting account.

*‘ Busbridge East Indiaman,  
At sea, off the Canaries, 27 Aug. 1796.*

‘MY DEAR SIR,

‘ I take the opportunity of writing to you by the Polyphemus, a 64-gun ship, which, after convoying us safely to this latitude, returns now to England. We have had a monsoon all the way. We took our departure from the Lizard, and in eight days made the island of Madeira; a shorter passage than the East India fleet has ever had. In two days we hope to arrive at the trade winds; indeed the captain thinks we have them already. About the end of September we expect to reach the Cape; from which place you will probably hear from me. I enjoy good health on board. I was sea-sick for about a week. Every body pays me much attention. I am instructing some in science, some in classical knowledge, some in the belles lettres, and all, I hope, in Christian truth. I do not expect to be so useful in preaching sermons to them, as in conversation. The captain supports a very consistent character. He is the friend of virtue, and I doubt not will continue to arm my endeavours with his power. All his officers are in proper subjection to him; and exert their authority in the ship in accommodating me.

‘ We have more than a dozen officers of the army going out as passengers. I have some weight with them; but there are many divisions among themselves. They have been challenging already; and probably duels may follow.

‘ We are now about twenty sail. The frigate l’Oiseau accompanies us to the Cape, and will probably carry home our letters.

‘ One day lately an enemy appeared in sight; and we began to think of an engagement. Then was

the time for examining myself, and learning what was my object in a voyage to India. Indeed, unless we have some confidence that the Lord is with us, our hearts must sink in despair on such occasions. But where we can believe that he is leading us out *on his own service*, we have nothing to fear from an enemy, or from the dangers of the sea. On the contrary, the *faithful* servant must rejoice that the Lord may come *so soon*, and lead him to that rest which he seeks for in vain on earth.

‘When the enemy came nearer, they discovered that we had a superior force, and bore away.’

‘I hope Miss C. and the rest of your house are happy. They have great advantages, which I trust they improve. They live in the house of peace and instruction; and they, with you, will, I hope, shortly inherit your mansion in the skies.

‘It is with me as I expected. I feel little difference in mind, whether navigating the ocean, or sitting quietly in Coleman Street. It would appear as if I had lost all relish for earthly pleasure. No novelty excites my attention. My countenance is acquiring a grave and settled cast. I feel as if nothing could give joy to my soul, but freedom from the body. And yet being sensible that I may remain long on duty here, I often inquire of myself how I am to pass the heavy hours. Perhaps a closer walk with God, greater activity in his service, and some species of affliction hitherto unfelt, may at length unloose my bonds, and give me that enjoyment of life to which I have so long been a stranger. I have great hopes, indeed, from enterprising a little in my Master’s service, and fighting with courage for his honour. I shall write to you from time to time, and acquaint you how it is with me.

‘It will be a remarkable day when you and I meet in heaven. I dare not say, *Servus redens*; because I trust that you are ‘ready.’ I fear you will



have learnt many a song in heaven before I come.  
But let me not despond. What saith the scripture?  
*Ut dies, sic robur.*

‘May you be preserved in your old age, so that  
your Lord may be glorified in the ending, as in the  
beginning of your Christian life!’

‘Forgive me all my faults, and believe me to be,

‘My dear Sir,

‘Your affectionate son,

‘C. BUCHANAN.’

The foregoing letter appears to contain nearly the  
only memorial of Mr. Buchanan’s voyage which now  
exists. His diary, the loss of which we must have  
frequent occasion to lament, doubtless recorded many  
particulars which might have gratified and instructed  
us. A few memoranda, however, remain. On the  
18th of November the fleet arrived at the Cape of  
Good Hope, and remained there three weeks. This  
delay afforded Mr. Buchanan an opportunity of pro-  
secuting his botanical pursuits. He made a small  
*herbarium siccum* of Cape plants, which he carried to India.

The fleet reached Madras on the 17th of February,  
but remained there only two days.

‘On the third,’ observes Mr. Buchanan to a  
friend, ‘we set sail for Bengal, which we reached in  
a week. The first of March brought us to an anchor  
in the haven where we would be. On the morning  
of our arrival, a young man, looking out anxiously at  
the land, fell into the sea, and rose no more! Think,’  
he adds emphatically to his correspondent, ‘think  
of this a little, before you read further.’

Mr. Buchanan landed at Calcutta on the 10th of  
March, two days before the completion of the 31st  
year of his age.

On his arrival at the capital of the British pos-  
sessions in India, he was hospitably received by the  
Rev. Mr. Brown, and resided for a short time in  
his family. He then took a house in Durraniellah,

where, however, he continued but two months, being at the end of that time appointed chaplain at Barrackpore, a military station about sixteen miles above Calcutta.

By this arrangement, which, however usual, according to the rules of the East India service, he does not appear to have anticipated, Mr. Buchanan found himself placed in a situation by no means congenial with his taste and feelings, and affording but few opportunities for the exercise of his ministry. Barrackpore possessed no place for public worship; and divine service was never required by the military staff to which he was attached. He thus describes the station to which he was first appointed.

‘Barrackpore, where I now am, has been called the Montpelier of India. Here I enjoy every thing that can minister to comfort or elegance, except society. We have society, too, but it is only polite society. There are not many here, I fear, whose hearts are awakened to the love of virtue and truth. Nevertheless, I possess two companions of inestimable value; I mean those two books which are written by the finger of God, the book of God’s *word*, and the book of God’s *works*. These are treasures which are inexhaustible, and they afford me, in my retirement, pleasure, company, and comfort.’

The following extract from a letter to another friend, affords a pleasing specimen of Mr. Buchanan’s powers of description.

‘Shall I give you a picture of the scene around me? I am situated on the banks of the Ganges. The country is champaign, but covered with trees: the most numerous are cocoa-nut, plantain, mango, and banian trees. (Pray learn all about them). The river is covered with boats, passing and repassing. There are two elephants amusing themselves at the water-side. One of them is eating plantain leaves, which are his ordinary food; he takes hold of the leaves with his trunk, and puts them into his mouth.

The other is washing himself: he fills his trunk with water, and then throws it around him, so that he is covered with the spray. A little boy is now going to mount one of them in order to lead them home: as he is not very heavy, he sits upon the point of the trunk, and thus the elephant lifts him on his back. An elephant has no bridle. How then is he directed? The boy has a rod of iron, sharp at one end, and with this he pricks his head when he goes wrong.

‘ When the elephant wishes to set down the ladies, who frequently ride upon him, he falls upon his knees, and when they have dismounted, he rises. He is altogether a wonderful animal.

‘ On the other side of the river, I see a flock of vultures; they are hovering over a dead body which is floating down the stream. Many of the Hindoos cast their dead into the Ganges, that they may be conveyed to Paradise. About a mile up the river a funeral pile is just lighted. It is now near evening, when this rite is usually performed. The relatives accompany the corpse to the water side, where a pile of dry wood is raised about the body, and the nearest relative applies the torch. The jackalls, allured by the smell, will presently come down from the woods and prow about. They live on carrion of all kinds, and are generally inoffensive.

‘ The air is frequently thronged with kites, hawks, and crows, who are looking for snakes and other noxious creatures; and they are so successful in their search, that we are seldom annoyed by these animals. So attentive is providence to the comfort of man.

‘ A woman burnt herself with her dead husband about three days ago, a few miles up the river. This happens very frequently.

‘ My servants bring me a glass of wine and water. Two are concerned in this operation; one of them will not touch the glass, though he will pour the wine into it! So strange are the superstitions of these people. Another will wipe my shoes, but he

will not wash my feet. A third will bathe me, but he will not fan me. You see, Miss E., what strange things we travellers behold.

‘Have I told you all! or shall I mention a north-wester? This is a violent tornado from the north-west, which makes a regular and magnificent progress through the heavens. Violent wind, thunder, and lightning, roll on in a kind of collected body. This short-lived tempest is very awful, and very grand. It is always a welcome visitor, for it cools the heated air, and refreshes all nature around.

‘I am now so familiarized to violent thunder, that I scarcely ever notice it, except when I go out purposely to contemplate the grandeur of a north-wester.’

The unexpected seclusion, however, from active duty, which was the consequence of his appointment to Barrackpore, combined with the influence of an enervating climate, which he very soon began to feel, and of society for the most part unfriendly to religion, produced, ere long, in Mr. Buchanan a considerable depression of spirits, and even gave occasion to some of his friends in Europe, to attribute his comparative inactivity, on his arrival in India, to abatement of zeal, rather than, as the truth required, to causes over which he could exercise no control.

When he arrived at Calcutta, Mr. Brown was one of the two chaplains of the presidency. He held also the chaplaincy of the garrison. Some of Mr. Buchanan’s friends in England conceived that the latter appointment might have been transferred to him; or that he might have officiated at the mission church. As to the garrison, it appears that motives of delicacy and kindness towards Mr. Brown, with whom he lived from the first on the most friendly and affectionate terms, prevented him from soliciting such an arrangement; and the mission church was then occupied by the Rev. Mr. Ringeltaube, a clergyman of the Lutheran church, who had been sent to India under the patronage of the Society for Promoting

Christian Knowledge. No sooner, however, had Mr. Ringeltambe abandoned this post, as he shortly afterwards did, than Mr. Buchanan participated with Mr. Brown in the gratuitous labour of the mission church. It appears also that he occasionally performed divine service in his house at Barrackpore; probably as often as he could obtain an audience.

The following letter will explain the confidential nature of his intercourse with Mr. Brown. The former part of it relates to a proposed measure respecting an evening lecture at one of the churches in Calcutta, and to the chaplaincy of Fort William: the latter will exhibit a most interesting and instructive picture of the mind of the writer, and will throw considerable light on some of the preceding observations.

*' Barrackpore, 9th June, 1797.*

*' My dear Sir,*

*' I have just received yours. I understood your last very well. I meant to say in answer, that to levy a contribution for the current expenses of the lecture, would be very painful to me; equally so as a contribution for personal support.*

*' When I mentioned my idea of gratuity for professional duties, it was to explain my delicacy about pecuniary subscription. I had no allusion to the sentiments of others. If I were in your situation, it is probable that I should do as you do.*

*' I think the justice you owe your family, in an expensive situation, demands that you be very well satisfied as to the propriety of giving up the chaplaincy of the Fort, as long as it is agreeable to the rules of the service that you should retain it; and as long as you can perform the service it requires as well as any other.*

*' Let us now talk on the subject of your former letter a little.*

*' I think you speak of yourself with more diffidence, or rather dependency, than you ought. How*

do you know that your Thursday evening lecture is not the most useful of all your ministrations? And with respect to industry, have you not much reason to be thankful, that, after a ten years' residence in this deteriorating country, you feel yourself so much alive to the ministry of Christ? And is it not another reason for thankfulness, that you have been preserved from seeking great things for yourself? I think you very happy indeed, that you have nothing to do with this world; but that your *chief* work is to make proof of your ministry, as the Lord shall prosper it. As splendid a crown awaits him who shall do a *little* in *this* country, as him who shall do much at home.

'It is not probable that you or I shall live long. What seek we then? There is no fame for us here. There is some reproach, whether we be *faithful* or not. So that we lose nothing by being faithful. I am so young in these things, that I do not know any thing about them. I have only just entered the wilderness. But I apprehend *much*. I would gladly enter Canaan without encountering 'the greatness of the way.' Were it the will of God, and were he to give me faith and strength for it, I would *to-morrow*, with great joy, leave this world, and all it offers. Were I sure it would not entangle, and destroy me at last, I would rather stay and endeavour to do something for God; but I am not sure of that.

'I often compare myself, in my present exile, to John in the island of Patmos. Would that, like him, I had finished my course, and had only to contemplate "the new heavens!" But I am a stranger to suffering "for the word of God, and the testimony of Jesus Christ."

'I sigh much for that singleness of mind, and purity of heart, and love to God, which distinguish the disciple of Christ. And I often wonder whether it is to be effected by keen affliction in body and spirit; or by the 'power of the word of God, dividing asunder like a two-edged sword,' or by

long fighting and sorrowful experience slowly teaching, and ending with a doubt whether I am taught.

‘Amidst the multitude of my thoughts, ‘the Lamb that was slain’ is my only hope!

‘How frequent is the character of a semi-serious Christian! There is a state, in which some have been held for many years; a state, whose nature was never rightly understood by those around them, nor by themselves; sometimes looking to the word of God, and sometimes to the world, sometimes animated by a zeal to live holily, and sometimes sinking under a particular sin. From such a state they have at length emerged; and shone, in the evening of life, with a splendour which has dazzled all around.

‘I hope that Mrs. Brown is in good health and spirits. Buxtorf came safe up the river. I am sorry to find that that silent critic, the White Ant, has perused almost every page.

‘I remain, dear Sir,

‘Your’s very affectionately,

‘C. BUCHANAN.

The preceding letter scarcely requires a comment. Who can avoid perceiving in it evident traces of a generous, a spiritual, and a heavenly mind? Who can help lamenting that such a man should for a time have been placed in circumstances so unfavourable to the attainment of the great object which he had in view in accepting an appointment in India; or refrain from indulging a hope, that a time would come, when the providence of God would open to him a way to greater exertions, and more extensive usefulness?

However though Mr. Buchanan’s retirement at Barrackpore did not admit of very active employment in the duties of his ministry, it afforded him a

valuable opportunity for private study, which he diligently and successfully improved.

His common-place books of this period evince the same laudable desire of increasing his store of useful knowledge, which we have already witnessed. Some remarks in one of them prove his anxiety to fortify himself against the dangers of worldly society, to which he was then considerably exposed, and to attain the important art of living 'in and out of the world at the same time ;' of "using this world as not abusing it." Upon this point he quotes a passage from Mr. Addison, which appears to express the object he was himself endeavouring to attain. 'We shall never be able,' observes that sensible and elegant writer, 'to live to our satisfaction in the deepest retirement, until we learn to live, in some measure, to our satisfaction, amidst the noise and business of life.'

Other parts of the same book contain reflections on the Persian language, on the improvement of time, on the value of Christian friendship, on purity of conscience, on the propagation of the gospel, and on the happiness of heaven.

The following extract from a letter to Mr. Henry Thornton, dated the 25th of July 1797, gives a pleasing view of one important branch of Mr. Buchanan's studies at Barrackpore.

'As the friend of my early studies, you will naturally be desirous to know in what way they have been continued since my arrival in India. I am now proceeding in a work which I began when I last enjoyed retirement, namely, a serious, and, I may say, laborious examination of the scriptures in the original tongues. My inquiries are not so much philological, as practical. The meaning of the Holy Spirit in scripture is the "one thing needful" for the student: and I hope it will be the subject of many a joyful *εὐρηκα* to me. This severity of investigation reminds me of my mathematical vigils. Some have



considered that interval at college as the most useful era in the history of the mind. It shews what powers of application the soul possesses on a subject it loves; even such application as Paul recommends to Timothy, who was engaged in my present studies—*ἵνα τοῦτοις ἔσθῃ.* Exist or live in them.

‘This, Sir, is a climate which tries the mind like a furnace. Deterioration seems inherent in Indian existence. Were God to grant me a peculiar blessing, it would be the habit of industry whilst I remain in this country. I have observed, in reading the lives of the good, that the most eminent were men famed for their industry. I have observed too, that few of them had to encounter what Boileau calls the dangerous career of wit and genius. The wisdom of God is shewn in choosing for them that disposition of mind which is best suited to a sedulous and humble perusal of his eternal word; for genius hath ever been a foe to industry.

‘I have a Moonshee in the house to instruct me in the Hindostanee and Persian languages. Not knowing what may be the purpose of God concerning me, I have thought it my duty to attend early to the languages of the country; and to the constitution, civil and religious, of the mixed people in it.’

Amidst this diligent improvement of his retirement at Barrackpore, Mr. Buchanan entered with lively interest into every thing around him connected with real religion, and embraced with much warmth of feeling every occasion which presented itself, either of kindness or of service.

Of this the following extract from a letter to a lady at Edinburgh, on the death of her son, is a pleasing and satisfactory proof. It is dated from Calcutta, December 4, 1797, and was enclosed in another, in which she was kindly requested, before she opened it, to prepare her mind for intelligence which would at first deeply affect her, but which she would afterwards acknowledge had given her

such a theme for rejoicing as she had never before possessed.

‘I had no thoughts,’ Mr. Buchanan begins, ‘of writing to you at this time; but I have news for you from heaven. Your beloved E. has “fought the good fight, he has finished his course, he has kept the faith.” His spirit took its flight at twelve o’clock. About three weeks ago he visited me at Barrackpore, where he stayed a day or two. He was then in good health. Our conversation was much on spiritual subjects. He told me his heart felt the first powerful impression of religion when on his passage to this country; and that since his arrival, God had been very gracious to him. Finding this country not only unfavourable to health, but to holiness of life, he had long deliberated whether he ought not to return to Europe, and had at length resolved to do so, believing it to be the will of God. He anticipated the joy of conversing with those amongst his friends at Edinburgh who knew the Lord, and wondered that he had not “made more of them,” while among them. But he has now a better society.

‘Next day he returned to Calcutta, and on the Sabbath following I went down to preach. My subject was, ‘The triumph of the Christian in being able to submit his soul to the darkest dispensations of God.’ On that day your son took the sacrament for the second time in this country. On the evening of the same day the Rev. Mr. Brown preached, ‘On the consolations of the soul which cordially assents to being justified by faith.’ This was the last sermon your beloved child ever heard; and he told me it was sweet to the ear, and inexpressibly rich to his soul. On the next day he was taken ill. Our most able physician here, Dr. Hare, from Edinburgh, attended him. During that week we had no apprehensions of his fever being dangerous. Before my return to Barrackpore on Monday last, I passed the

morning with him. We then conceived hopes of his soon being well. He sat by me on the sofa for an hour. We talked about his passage to his native country; for the ship was now ready to sail—but I perceived that his mind was dwelling on his passage to the *heavenly* country. He spoke much of the consolations arising from converse with God during sickness. ‘How amazing is it,’ said he, ‘that the Lord should have called *me* to such knowledge and to such grace before I die! India has been a happy land to me.’ When I left him, he said, he hoped he should be able to come to church next Sunday. Not hearing from his brother of his being worse, I did not return to Calcutta till yesterday. In the evening I preached, but did not see him in his usual seat. When I called this morning, I found that he had just entered into rest. His countenance is placid and serene in death, like the state of his mind before his dissolution.

‘Such, my dear madam, has been the happy death of your son. You are a happy mother, to have had such a son! He has left a noble testimony to the gospel in this place; and his memory will be long cherished by many. His brother loved him affectionately, and is inconsolable at his loss. His conversation and example have been of use to many. He preached to them in his life, and he preached to them by his death. Admire, therefore, the dispensation of God, in leading him to this country. It was not for evil, but for much good.’

The spirit of lively faith with which Mr. Buchanan speaks of the glorious hope of the gospel, is strongly characteristic of his mind; and may serve to counterbalance some less cheerful and animating views respecting himself, which he at this period occasionally expressed.

Thus, early in the ensuing year, he wrote to Mr. Grant in the following terms.

*' Calcutta, 6th Feb. 1798.*

*' My dear Sir,*

*' I have now been nearly a year in this country, and have not yet had the satisfaction of hearing from you. I wish to know what you think of my voyage to the east. I seem to have come out under rather unfavourable auspices. No feature of my mission is very agreeable. But I view the whole as the counsel of the Almighty; and I know that in his plan there is great beauty, though I may not perceive it.*

*' I have passed this last year in military society, or in solitude. And as I shall shortly be stationed up the country, I cannot expect any material change during life. But if I rightly improve the opportunities I may have, I shall do well. What I lament most is the effect this inactive life has on my mind. You will not be surprised if both my moral and intellectual powers suffer by it. The climate no doubt has its effect in this hebetation of the soul; and I hope I shall recover from it in time.*

*' I suffered a long struggle before I could resign myself passively to my unexpected destination. But the struggle is now over; and I view myself as one who has run his race; to whom little more is left to do. I have known some, who, in such a case, would have extricated themselves with violence, and sought a new fortune in the gospel. But it will require a very evident interposition of God indeed to bring me out of this Egypt, now that he has placed me in it: I shall esteem myself highly favoured, if I be enabled to pass my days in it, with a pure conscience, endeavouring to do a little, where much cannot be done.*

*' I take the liberty of enclosing a bill for fifty pounds for my mother; which I request you will be so good as to send to her, after it is accepted.*

‘ I beg to be remembered to all your family, and to Mr. and Mrs. Thornton, and remain, dear Sir,

‘ Yours, with much respect and gratitude,  
C. BUCHANAN.’

The desponding tenor of this letter, connected as it is with similar expressions in some others, may require a few explanatory observations. The unfavourable influence of the climate upon his health, to which Mr. Buchanan refers, must evidently be considered as the principal cause of the depression under which he laboured. He was, doubtless, disappointed in the silence and obscurity to which his station at Barrackpore had consigned him, and which he imagined would be shortly rendered still more hopeless by his removal to a greater distance from Calcutta, in the interior of the country. It is certain, also, that he felt the want of sympathy and encouragement from some of his friends in England. They had very reasonably formed considerable expectations of his exertions to promote the cause of religion in India; and their distance from the scene prevented them from being fully aware of the circumstances which had hitherto retarded them. Upon a delicate and susceptible mind, like that of Mr. Buchanan, this consciousness of unaccomplished hopes probably pressed with additional and painful weight. Yet, amidst it all, his calm submission to what he believed to be the will of God, his refusal to step beyond the prescribed limits of his duty as a military chaplain, and his pious reference of himself and his services to the divine disposal, prove, that whatever might be his discouragements, his heart was “right with God;” and that he was faithfully employing the “talent” at that time committed to his trust.

The history of Mr. Buchanan’s first appointment in India will not be given in vain, if it serve to check in any who may be similarly situated, either

abroad or at home, the too natural disposition to despondency or haste; and to lead them, in the conscientious improvement of present opportunities, to wait patiently for farther openings, and in the mean time to "hope in God;" and if it tend to abate, in those who may be observing them, any impatience of their backwardness in fulfilling even just expectations; and to teach them that charity, which, concerning the substantially pious and sincere, "hopeth all things."

In the month of July following, Mr. Buchanan wrote to several of his friends by the overland despatch. In one of these letters to Mr. Elliott, of Clapham, he thus writes:—

'Your son William is arrived. I had long looked for him as for a brother. He resided with me at Barrackpore for two months, and then went up to Malda, where he now is. He has conducted himself with much propriety, and conciliated the favour and respect of many. In some of his anticipations he was sanguine and incorrect; but his good sense gradually removed the veil, and discovered things in the right point of view; and I think he has now formed a very tolerable estimate of India, and of his situation in it. Government was at first disposed to place him at Calcutta. This would have deranged all your and my plans concerning him. I do not live at Calcutta. He would have been obliged to keep house by himself; for there is no private family that would receive him; and the expense would have been so great, that all his prudence could not easily save him from debt. Another evil of that situation is the ensnaring society. The young men live by themselves, as at college. Such a society has proved instant death to the virtue of many. After two or three years, I shall have less objection to his residence in Calcutta. He will then have more fortitude and more money, worse health, and lower spirits.

'I was happy to observe that William's mind was

not injured by the infidel conversation on board ship. It led him, however, to *inquire*. And he was a good deal surprised at the volume of evidence for the truth of Christianity, which he found at Barrackpore. While with me he made rapid progress in Persian; and was laying deep plans for the attainment of general knowledge. I had a letter from him this morning. He is well and happy. I wished him to consider Malda as a retirement, to be consecrated, like college, to the improvement of his mind. As yet he is well pleased with the idea. He complains that *business* usurps much time. But so he attain the habit of industry in this indolent climate, I care not whether it be by business or study. *An active mind, if it be a virtuous one, finds time for every thing.*'

To Mr. Newton, he wrote by the same despatch as follows:—

'I hope, my dear sir, that you have received many letters from me since my arrival here, for I have written many. You are the only person who has written regularly to me since I left England. Your last, dated 2nd Oct. 1797, gave me much information, pleasure, and comfort. I have now been a year and a half in India, and have not yet engaged in the ministry; and I know not when I shall. At present, indeed, I should scarpely be able, were I called to it. The oppression on my chest is so great, and my breathing so quick, that I cannot speak audibly in conversation but with difficulty; and the total relaxation of my frame, and my inability to sit up long, admonish me that I am not intended for long service. Two fevers since my arrival have, no doubt, had some effect in weakening me. But I do not attribute my present illness to India. I can trace my pectoral weakness to midnight study at college. But I am thankful that I am without actual pain. I can think and write a little for two or three hours every morning. Perhaps I may be restored.

<sup>1</sup> Evidently meaning, not stately.

Perhaps "my mouth may yet be opened to speak his praise."

It may not be unnecessary to observe, that the serious indisposition of Mr. Buchanan, as affecting his capacities of usefulness, is distinctly marked in the preceding extract, as well as the expression of his hope of future service.

The remainder of the letter is addressed to Dr. Fearon.

'My dear Fearon, how are you? You cannot easily imagine how gratifying your letter was to me. I received it on a sick-bed; and had not seen the face of a Christian for a month before. A Hindoe, who worships an idol with an elephant's head, read it to me three times. I suppose the French have not restored my answer to it. My frequent indispositions have prevented me hitherto from writing so much as I wish. But as I consider that all my letters to Mr. Newton are letters to you, I conceive myself to have written to you a great deal. Remember me, as you ought, to every member of your family; and write me such another letter as you wrote me last, *if you are able*.'

Under the same cover, Mr. Buchanan wrote shortly to Mr. Grant to the following effect:—

'Lord Mernington has been here nearly six weeks. As yet, he maintains much dignity in his government. He goes regularly to church, and professes a regard for religion. He has been at Barrackpore for ten days past. He was surprised when I told him that we never had divine service there, or at any other station. He was still more surprised when he heard there were horse-races here on Sunday morning.

'The apostolic Obeck is well, and affectionately remembers all your family. He succeeds to Swarts in the title to our reverence and esteem. Remember me to Mr. Thornton, the friend of my studies.'

Mr. Obeck, thus favourably introduced, and whose



name frequently occurs in Mr. Buchanan's letters, was a native of Germany, for many years employed as steward in Mr. Grant's family, during his residence in India. The piety and fidelity of this good man were rewarded by the liberal support and friendly regard of his patron to the day of his death.

The packet from which the preceding extracts are taken, contained a fourth letter to Mr. Simeon, of Cambridge, part of which is as follows :—

‘I thought to have passed my life near you ; but—thus it is. You first, I think, proposed a voyage to me. But you did not mean to consign me to silence, or to a camp ! We may yet see the wisdom of God in shewing me a path through the mighty waters. As my health returns, my services may be called for.

‘Remember me to Mrs. B. She alone opposed my coming to India. Tell her not to triumph. She has not seen to *the end*.’

Three months after the despatch just detailed, Mr. Buchanan again wrote at some length to Mr. Newton. In the former part of his letter, he repeats with some additional circumstances what he had before communicated respecting his situation and prospects, chiefly with a view to convince his friends in England, that however desirous he might be of more effective services in the ministry, the attempt was, at that time, impracticable. In proof of this he mentions, that before Sir John Shore, now Lord Teignmouth, left India, Mr. Brown procured an Order of Council, that the military in the garrison should attend at the Presidency church every Sunday morning at six o'clock, there being no chapel or service in the garrison itself. Strong opposition was made to this order, on the ground, that the troops would suffer in their health by marching in the sun. They attended a few Sundays ; but at last the clamour became so violent, that the order was revoked, and the triumph over religion considered

complete. Mr. Buchanan states this circumstance in order to shew how unavailing any transfer of the chaplaincy of the garrison to himself, could it with propriety have been effected, would have proved as to the great object of his increased usefulness. He adds, however, that when he was in Calcutta on a Sunday, he usually performed service at the hospital; where, though there was no regular audience, there was always a succession of hearers. It appears also by this letter, that as he had no immediate prospect of being himself placed in Calcutta, he was endeavouring, and with some success, to improve the religious views of one of the chaplains of the Presidency, who seemed desirous of discharging his duty with fidelity.

‘My health,’ he observes, ‘is somewhat improved since my last. I have been recommended to take much gentle exercise. I think I never can be *strong*; but regular and easy employment, and Christian society, may do a great deal; first to my spirits, and then to my health.’

Mr. Buchanan next adverts to the Baptist missionaries, Messrs. Thomas and Carey. Of the latter, he speaks in terms of much commendation. His own expectations respecting the conversion of the Hindoos were, at this period, by no means sanguine. Of Mr. Carey, therefore, he remarks, that he was then chiefly employed in laying the foundation of future usefulness. ‘He is translating the Bible into the Bengal tongue. This, like Wickliff’s first translation, may prove the father of many versions.’ How extensively this anticipation has been realized, it would be unnecessary to interrupt this narrative particularly to state.

‘But,’ continues Mr. Buchanan, ‘a rapid spread of the gospel is not to be expected in India. You have heard that Mr. Swartz was useful in the southern part of Hindostan. It is true. But Mr. Swartz entered upon the labours of others. The

gospel has been preached in that quarter for near a hundred years past. We may begin here now, as the Danes began there a century ago. Zeal and labour, and the lapse of years, will no doubt produce the usual fruit. In the revolution of this century, the 'dawn' of the gospel has appeared in India. After many centuries have revolved, there may be a general light.

'But I wish not that any prudential considerations from what *has been*, or from what may *probably be*, should check the missionary ardour of the day. Nothing great since the beginning of the world has been done, it is said, without enthusiasm. I am, therefore, well pleased to see multitudes of serious persons,<sup>1</sup> big with hope, and apt to communicate; for I think it will further the gospel. Instead of thirty missionaries, I wish they could send out three hundred. They can do little harm, and may do some good. But let them send as many children as possible, or those who may have children. They will do more good by and by than their parents. No man turned of thirty can learn to speak a new language *well*. No Englishman turned of twenty, who is only acquainted with the labials and dentals of his mother-tongue, can ever acquire an easy and natural use of the nasals and gutturals of the Bengal language. Send, therefore, old men to take care of the morals of the young; and send the young to convert the heathen.'

Though the progressive observations and experience of Mr. Buchanan in some measure modified his sentiments upon the important points noticed in the preceding extract, his remarks are, perhaps, substantially true. But this is a subject which will hereafter be more fully considered. A few other sentences from this letter seem to be worth adding.

'Mr. Swartz, the apostle of the east, is dead. I

<sup>1</sup> This probably referred to the London Missionary Society.

wrote him a Latin letter a short time before his death. I wished to write his life, but they refused to send me materials.' Have you heard of the ancient Obeck, in Calcutta? Mr. Grant will tell you about him. Mr. Obeck in Calcutta is like Lot in Sodom. I asked him one day, if he could produce ten righteous to save the city? He said, he was not sure he could produce ten, but thought he could produce five.'

It cannot be doubted that both these excellent men partook too largely of the spirit of the prophet, who thought that he was the only true worshipper of Jehovah, in a corrupt and degenerate age. It is at least certain, that Calcutta has added greatly, within the last few years, to the number of its 'righteous' inhabitants; and not a few in consequence of the labours and example of the subject of these memoirs.

'My last fever,' Mr. Buchanan continues, 'produced a deafness, which is not yet gone. It is very inconvenient to me; and Dr. Hare says, that it may remain a long time. The schoolmen say, the loss of *all* the senses is *death*. By the loss of hearing, I certainly feel the loss of the fifth part of *life*. When nature takes away one sense, they say, she adds to the rest. But when disease takes away one, it injures the rest. At least I think so. I feel that a sense of infirmity crows the mental powers, and thereby hinders their exertion.

'When you see Mr. Thornton, tell him I often think that he has great need of faith to believe the scripture, which says, "Cast thy bread upon the waters, and thou shalt find it after many days." Many days have elapsed, and yet the bread he threw to me is not returned. Adieu.

C. BUCHANAN.'

<sup>1</sup> Some years afterwards, Mr. Buchanan procured the documents he at this time requested; though other circumstances prevented him from making use of them as he had intended.

The admirable friend and patron, to whom Mr. Buchanan thus alludes, was the reverse of any thing impatient or unreasonable in his expectations from others; and his habit of liberal and diffusive beneficence was combined with a spirit of faith which could wait long for the promised fruit, and in many cases be satisfied with leaving his various works with God. In the present instance, however, he lived to reap, after 'not many days,' a rich reward of his labour.

On the 1st of February following, Mr. Buchanan, after informing Mr. Elliott of the arrival of his eldest son in India, thus intimates the commencement of the system, which the Governor-General was now contemplating with respect to the junior servants of the Company.

'Lord Mornington aids us here. He no longer leaves it at the option of the young men, whether they will study or not. An examination, at the expiration of three years hence, is to decide on all pretensions to new appointments.

'I hope you received the letter in which I expressed a wish that you would send me out all the periodical works issued in the style of literary reviews. These are necessary for me. Without them I know not what books to order for this country. I am constantly applied to by families, religious, moral, and dissipated, to name books for them. I have already inundated them with Barruel, Paley, Watson, Wilberforce, and the Pursuits of Literature. I sit here in secret, and do what I can. A few of the reviews will not do; but *all* will tell me the truth. Watch the press for me. You cannot do me a greater favour, or perhaps your sons here more good. I want both annual reviews from 1789, the era of the new philosophy in operation.'

A few days after the date of the preceding letter, he wrote at considerable length to one of his Cambridge friends, upon a variety of topics connected

with their mutual pursuits, and interspersed with remarks on India. This letter exhibits the impressive sense which the writer entertained of the paramount importance of Christianity, and of the duty of active exertions to promote the moral and religious welfare of mankind, on the part of himself, and such men as the college friends to whom he refers. Many of his observations display both acuteness and elevation of thought, and much knowledge of the world. A few of them, relating to the state of religion, both in India and England, were, perhaps, even then somewhat harsh and dogmatical; but it is extremely difficult in the present day to appreciate the justness of such remarks, so great has been the moral change in both countries since that period. The tendency, however, of the whole is obviously useful, and, in a high degree, creditable to the spirit and talents of the writer.

After rallying his friend on his remaining at college instead of marrying, he expresses himself thus:—

‘A man advances, perhaps, till he becomes Bachelor of Arts; but after that, he is retrograde for ever. Is not this generally true? You may perhaps continue to advance in *verbiage*, but you will go back in life. Your endeavours to fulfil the great purposes for which you were sent into the world, will grow daily more feeble, and your view of those purposes will at length be utterly lost, \* \* \*

\* \* \* \* \*

But whither, then, shall we go, if you divorce us from our learned ease? Why, go to London. Take a curacy, or take a chapel. Call forth your learning, and put your eloquence to use. Sluice the fountain so long embanked at college, stagnant and green, and permit the waters to rush abroad, to fertilize many a plant, and gladden the vale. Go forth and stem the torrent of infidelity with a resistless eloquence; and let me hear your voice on the banks

of the Ganges. To what purpose have you laboured at Quinctilian, if you do not now lift up your voice, and proclaim the glad tidings of the everlasting gospel? \* \* \* At present I see you and D. lisping with pebbles in your mouths, on the banks of the Cam. But I hope one day to hear your thunder from the rostrum. I hope to see you "wielding at will" your awful assemblies, and exciting them with a more than Demosthenic power to resist the invading foe, the New Philosophy. I hope to see you do more. In the more graceful and copious manner of the Roman orator, you will, like scribes well instructed in the kingdom, bring forth 'things new and old' to confirm the believing, convince the doubtful, and heal the wounded spirit; ever displaying this, your great and endless theme, the power of grace in awakening to life the torpid soul; and, in your previous studies, ever sitting by the fountain of truth, *πηγὴ βίαια καὶ δαΐς*, that "fountain flowing with persuasives," the Bible; so will your orations have less of the lamp, and more of that heavenly fire, which alone can make them profitable to your hearers.

'How astonished you will be that my first pages to you from Milton's "remote Bengala" should be on such subjects as these! You, no doubt expected to hear—

'Of moving accidents, by flood, and field;  
And of the cannibals that each other eat,  
The Anthropophagi——'

But I have not patience with all these subjects.

'The most useful lesson I have learnt from travel is, that the world, or all that is in it, cannot satisfy the soul of man. Many years ago, my chief ambition, as you know, was to make the tour of Europe. But how *little* does this idea appear! As a village is the world to a child, so Europe was the world to me. But Europe is now become a village; and the

globe itself, which seems to have revolved under my eye, has no longer its former extent, novelty, or importance. My ambition seeks now to explore new worlds. And were the Deity to gratify my wish, and to permit me to traverse the planetary globes around us, yet how circumscribed would be my view, how limited my knowledge! The solar system is but a point in the universe! What, then, is natural knowledge? Like space, it has no limit. Let us return then to our village, and view its inhabitant;

‘ His knowledge suited to his state and place,  
His time, a moment; and a point, his space.’

And this is equally true, whether you live but a few years, confined to your native spot, or live three ages, and traverse the world around.

‘ This thought casts a transient gloom over science and all human knowledge. It is confined and uncertain, and therefore unsatisfying. It is now that the mind turns with pleasure from the works of God to his word. The works of God indeed declare his glory; but the mind cannot comprehend them, nor be satisfied with surveying them. But the word of God quenches the thirst. It is that fountain which can alone satisfy the capacious soul of man.

\* \* \* \* \*

‘ Infidelity raged here with great violence formerly, but it is rather on the *defensive* now. It was fashionable for a time to allege that oriental research was not favourable to the truth of Christianity; but the contrary is found to be the case. As far as my own inquiries have gone, I can truly say, “I have seen the star, and worshipped in the East.” In the study of eastern history and learning, there is endless proof of the truth of both the Old and New Testaments.

\* \* \* \* \*

‘ Must I say something of the natives? Their general character is imbecility of body, and imbecility



of mind. Their moral powers are, and have been for ages in a profound stupor; and there is seldom an instance of their being awakened. A partial attempt, or rather experiment, is now making on them by some Christian teachers. The Hindoo mind seems at present to be bound by a Satanic spell; and it will require the co-operation of a mere than human power to break it. But divine co-operation implies human endeavour. Many ages must, then, elapse before the conversion of India is accomplished.

‘With respect to moral action, the Hindoos pay as little attention to their own religion as a rule of life, as the English do to theirs. Our national profession of the Christian religion is a proverbial jest throughout the world.

\* \* \* \*

‘The Hindoo is born blind; but you put out your own eyes. Loose principles and sensual indulgence first dim them, and then the ‘drop serene’ of the new philosophy quenches the orb.

\* \* \* \*

‘I wish not to see any of you engage in general or speculative subjects at this time; nor even in useful works, *slow in operation*. This is the moment for urgent and direct attack. We have had too many books of late, addressed to the infidels in the style of alterative. In your academical laboratory have you not some ‘strong purgative drug to scour these French?’

‘The truth is, we have acted too long on the defensive: let us now act on the offensive. Infidelity cannot bear to be attacked. It can annoy by stratagem and Parthian dexterity; but it cannot show a resolute front. “Resist the devil, and he will flee from you!”—Keep close to the Greek originals of the Socratic and Apostolic school, and you may fight a host of these lank sickly giants, *forced* by the compost of this vapouring age.’

It could not have been hazardous to predict, from the writer of the preceding letter, exertions of no ordinary nature, to promote, by every means in his power, the great cause which he had so evidently at heart. Some hints which it contains respecting marriage, as well as the general character of Mr. Buchanan, lead us to expect that he was by no means indifferent to that subject. He had hitherto been too much occupied with study, and with his entrance upon his professional career, to indulge any thoughts respecting it; but his affectionate and social disposition, and the comparative solitude in which he was compelled to live, convinced him of the expediency of entering into the married state. This important change in his condition took place on the third of April 1799; on which day he married Miss Mary Whish, third daughter of the Rev. Richard Whish, then rector of Northwold in Norfolk.

Upon this interesting event, it may be best to allow Mr. Buchanan to speak as usual for himself. He thus writes to Mr. Newton about two months after his marriage.

‘Miss Mary Whish, and her elder sister,’ (afterwards married to Major Prole,) ‘came out to India about five months ago, with their aunt Mrs. Sandys, wife of Captain Sandys, commissary of stores in Calcutta. The younger of these ladies was so much disgusted with the dissipation of India, that she would gladly have returned single to England. I did not see her till two months after her arrival. But we had not been long acquainted before she confessed, that she had found a friend who could reconcile her to India. I did not expect that I should have ever found in this country a young woman whom I could so much approve. Mrs. Buchanan is not yet nineteen. She has had a very proper education for my wife. She has docility of disposition, sweetness of temper, and a strong passion for retired life.

'She is religious as far as her knowledge goes, and her knowledge is as great as I suppose yours or mine was at her age. Our marriage was sanctioned by the approbation of all who knew her, and who knew me.

'I have now been married two months, and every successive day adds something to confirm the felicity of my choice, and the goodness of God in directing it.

'Mrs. Buchanan has read many of your letters to me, and hopes you will mention her name in your next. She is now reading the 'Christian Character exemplified,' published by you, and aspires to the spirit and piety of the lady whose character it is.

'I still reside at Barrackpore, where it is now probable I shall remain some years. But I must take no thought for to-morrow. Years, days, and hours are not mine. *Moments*, how sacred!'

'Lord Mornington is taking measures to send home all Frenchmen and republicans. I was applied to lately in a kind of official way, to give some account of the Baptist missionaries. It was asked, What was their object? How supported? Whether they were not of republican principles? As I had some good data for speaking favourably of Mr. Carey, I confined myself to him. I stated the origin of the Tranquebar mission, and its success under Swartz, and I represented Carey as endeavouring to do in Bengal what Swartz did in the Deccan. He called upon me lately in his way to Calcutta. He considers himself as sowing a seed, which haply may grow up and bear fruit. He is prosecuting his translation of the scriptures. This is a good work. It will be useful to those Hindoos who are somewhat influenced by Christian instruction, and particularly useful to Hindoo children brought up in Christian schools. I told Mr. Carey, that I thought he could not employ his time better than in trans-

lating the scriptures. I explained to him, from sources with which he seemed unacquainted, the plan and progress of the Tamulian scriptures, and the circumstances attending the publication.

‘And now, my dear Sir, pray for us. Under my Mary’s care, I improve in health and spirits.’

In the autumn of this year, he informed Mr. Grant that he had been recommended to accept a vacant chaplaincy at Bombay. ‘Being altogether ignorant,’ he says, ‘of the particulars, I wrote to Mr. Fawcett, the accountant general there, (who wishes me to go,) to explain fully to me the nature of the situation. If it be the first chaplaincy to the presidency, I shall accept it.’ He adds; ‘There is to be a relief of staff this ensuing November. Whether I shall be included in it, I know not.’

It is probable that Mr. Buchanan’s inquiry respecting the chaplaincy at Bombay proved unsatisfactory. However this may have been, the providence of God shortly afterwards introduced him to a sphere of labour in Calcutta, which was equally adapted to his talents and his wishes. Towards the close of the year, Lord Mornington appointed him third chaplain to the presidency, and he immediately entered upon the duties of that office.

One of the earliest occasions of public service, to which he was called after this appointment, was in February 1800; when he preached a sermon at the new church, before Lord Mornington and the principal officers of the government, on the day appointed for ‘a general thanksgiving, for the late signal successes obtained by the naval and military forces of his Majesty and his allies; and for the ultimate and happy establishment of the tranquillity and security of the British possessions in India.’

This sermon was so highly approved, that Mr. Buchanan received the thanks of the Governor General in Council, with a direction, that it should be printed; and it was undoubtedly a production.

which well deserved that honour. It was founded on the 11th verse of the 21st Psalm; "For they intended mischief against THEE; and imagined such a device, as they are not able to perform:" and contains a luminous and impressive view of the principles, progress, and effects of the new French philosophy, to which he justly attributed the awful struggle in which this country was then engaged.

Copies of Mr. Buchanan's thanksgiving sermon were distributed by order of government in every part of British India, and sent home to the Directors of the East India Company.

'You may easily conceive,' he observes, writing to a friend in England, well acquainted with the prevalence of sceptical principles at that period in India, 'the astonishment of men at these religious proceedings. However, all was silence and decent acquiescence. It became fashionable to say, that religion was a very proper thing, that no civilized state could subsist without it; and it was reckoned much the same thing to praise the French, as to praise infidelity.'

The importance of this public recognition of Christianity as the only basis of civil prosperity, was soon perceived in the increasing attention to personal religion.

'Our Christian society,' adds Mr. Buchanan to the same friend, 'flourishes. Merit is patronized, immoral characters are marked; and young men of good inclinations have the best opportunities of improvement.'

The same happy effects were thus distinctly noticed by Mr. Brown, in a memorial on the general state of society in Calcutta, drawn up some years afterwards, for the information of the Society for promoting Christian Knowledge.

'These solemn acts,' observes that excellent man, 'and the public thanksgivings which took place for the first time under the Marquis Wellesley's go-

vernment, awakened a religious sense of things in many; and led to an open and general acknowledgment of the Divine Providence, which has been highly beneficial to the interests of true religion and virtue.'

On Mr. Buchanan's removal to Calcutta, he thus resumed the account of his studies and proceedings, in a letter to Mr. Henry Thornton.

'The plan of study I formed about two years and a half ago has not suffered any material alteration since. I soon, however, discovered the small value of the Persian and Hindostanee languages to me, and was contented with a superficial acquaintance with them. My scriptural studies I pursue with my first purpose, and I hope I shall continue to pursue them to the day of my death. My general studies have been much diversified by correspondence in different parts in India, on subjects classical, mathematical, and theological. The latter has been the most laborious and generally the most pleasant. This subject is often forced upon me. But I have seldom permitted myself to *defend* Christianity. I have usually acted on the offensive, and attacked infidelity. This is a very unpleasant mode to the infidel. During the last year I received many anonymous letters, particularly from young persons, on polemical divinity; but the correspondence has generally ended in real names. In consequence, I am often applied to for books, and have expended much in purchasing valuable works at our dear market. Small religious tracts are of little service to those with whom I have to do.

'My public ministrations have been rare, but perhaps not so rare as from my situation might be expected. Of the three years I have been in India, including the number of times I have officiated at the hospital in Calcutta, and in my own house at Barrackpore, I have preached on an average once a fortnight.

‘My great affliction since I came to India has been *bad health*. I feel a languor of constitution and a difficulty of respiration, which no medical aid has yet been able to remove. This I sometimes think has taken away one half of the energy and usefulness I might have preserved or acquired in a cooler region. But this also is the dispensation of God; and it has added to me *that*, which elsewhere I might not have found.’

In a letter, however, to Mr. Newton, about the same time, Mr. Buchanan observes, ‘I have enjoyed better health this year than in any former; and I trust that I shall be strengthened and spared for some service.’

During the first six months of the year 1800, the plan of a collegiate institution had been formed by Lord Mornington, (who, in consequence of the splendid successes of his policy in the Mysore, had been created Marquis Wellesley,) for the purpose of promoting the literary improvement of the younger civil servants of the company. This important measure, in the arrangement and conduct of which Mr. Buchanan was so essentially concerned, he thus mentioned in the month of June in a letter to Mr. Grant.

‘Lord Wellesley is at present engaged in founding a college for the instruction of the young civil servants in eastern literature and general learning. He desired me to draw out a sketch of the constitution of the college; which I did. And now Mr. Barlow has instructed me to draw up a minute as a justification of the measure. Lord Wellesley proposed that Mr. Brown should be the Provost of the college; and he is certainly the fittest man in Calcutta for that office. I had him in my mind when drawing up the duties of Provost. There will be about eight or ten professors. No promotion in the service, but through the medium of this institution. The students to remain at college for three or five years. Prised and honours to be proposed for those who distinguish

themselves, and degrees to be taken to qualify for certain offices.'

Some allusion is made to the subject introduced in the preceding extract in the following letter from Mrs. Buchanan.

'DEAR SIR,

'Your letter to Mr. Buchanan, in which you mention our marriage, gave me real pleasure. And as you expressed a wish that I should write to you, I take this opportunity to thank you for your affectionate congratulations. You have reason indeed to congratulate me. It is the happiest circumstance in my life, that I ever came to India; where I have been united to one, whose endeavours God has been pleased to bless, in leading me to some knowledge of the everlasting gospel. It is a new gospel to me, and I seem to live in a new world, differing far more from my old world, than India differs from England. May I request your prayers, that this good work may be carried on in my heart, and that it may issue in honour to my beloved husband, and to his ministry here? He has much to encourage him in the work of the gospel. There is an evident change in the face of the society here, even in the short time since I arrived in the country. Lord Wellesley seems inclined to support the Christian religion by every means. Vital religion also is increasing. It seems to be fostered under the wing of that general sanction to Christianity which has lately been given. This is the only place in India where religion is countenanced. We have now many respectable families here, in which piety meets with real encouragement.

'MARY BUCHANAN.'

By the despatch which conveyed the preceding letter, Mr. Buchanan sent another remittance to his mother, to the comfort of whose declining years he



was afterwards enabled still more largely to contribute.

On the 18th of August 1800, the college of Fort William, which had been virtually in operation since the 4th of May, was formally established by a minute in council, in which the Governor General detailed at length his reasons for such an institution.

Of the formation of the institution, and of several additional particulars respecting it, Mr. Buchanan wrote to Mr. Grant a few days after the date of Lord Wellesley's minute in council, on his way to Prince of Wales's Island; where he stayed about a month, for the benefit of Mrs. Buchanan's health, which was already beginning to be impaired.

*'Saugor Roads, 23d Aug. 1800.'*

'DEAR SIR,

'We have no news at present but what relates to the new college, which is now founded. It consists of a Provost, Vice-Provost, and Professors. All the writers, and some of the cadets, (the learned and well-recommended,) are admitted to the benefits of the institution. A building for the college, to contain two hundred students, is to be immediately erected in Garden Reach, together with a chapel, hall, &c. Mr. Speke's house, and Mr. Cowper's, will form part of the college; being intended for the principal officers. In the mean time, a range of large houses in Calcutta is taken for present use, not far from the Writers' Buildings. Mr. Brown is appointed Provost of the college. His duties are to receive the young men on their arrival, and to be their official friend. I have been appointed Vice-Provost. His duties are very laborious. When I planned them, I little thought I should be called to execute them. He is the censor morum, and arbiter of official and personal proprieties in college.'

Mr. Buchanan next inserts a list of the professors already appointed; in which his own name appears

as Professor of Greek, Latin, and English classics. He then continues as follows ;—

‘ The college council, or caput, consists of Provost, Vice-Provost, and Messrs. Barlow, Kirkpatrick, and Edmonstone.

‘ A public table to be established for the students. Their moonshees to be attached to the college. No student is *debt* to be admitted to the college, or to have promotion in service afterwards. Means are to be taken to pay off the debts of many students, in the first instance. The discipline is to be most rigid. Rewards and honours to the deserving, very liberal. Notwithstanding the expense to government of supporting table, moonshees, &c. the students are to have their three hundred rupees a month, in full.

By this institution, two hundred students, the whole generation of English India, will be put, in some degree, under the direction of Mr. Brown and myself.

‘ Lectures will probably commence on the first of November 1800. Four terms in a year, of two months each, and four vacations of one month.

‘ I mention the foregoing particulars at this time, because they may, perhaps, have some influence on yourself or friends, who may be thinking of sending their sons to India.’

This last observation of Mr. Buchanan, which evidently points at the security to be afforded by the new establishment to the moral and religious principles and habits of the students, derives strength from the following striking passage in the original minute of Lord Wellesley.

‘ This institution,’ said his lordship, ‘ will be best appreciated by every affectionate parent in the hour of separation from his child, destined to the public service in India. Let any parent, (especially if he has himself passed through the Company’s service in India) declare whether the prospect of this institution has aggravated or mitigated the solicitude of

that painful hour ; whether it has raised additional doubts and fears, or inspired a more lively hope of the honourable and prosperous service, of the early and fortunate return of his child.'

Towards the close of 1800, an advertisement was published in different parts of India, announcing the establishment of the college, and inviting men of learning and knowledge, moulvies, pundits, and moonshees, to Calcutta, for the purpose of submitting to an examination with a view to the choice of some as teachers in the college. About fifty natives, and subsequently a larger number, were in consequence attached to it.

Lectures in the Arabic, Hindostanee, and Persian languages, commenced in the month of November 1800 ; and the first regular term opened on the 6th of February following.

## CHAPTER II.

WITH the commencement of the year 1801, Mr. Buchanan entered upon his important and laborious duties as Vice-Provost and Professor of Classics in the College of Fort William. A work had thus at length been assigned to him, both in the college, and as one of the chaplains of the presidency, which, while it demanded his utmost talents and exertions, deeply interested his feelings, and animated him with the hope of becoming extensively useful in India. Early in this year he thus wrote to Mr. Grant.

‘ Since my last to you, dated Kedgerree, when I was going to sea, nothing of importance has occurred here. The regulation concerning the college has been carried into effect, and the institution has already acquired energy and tranquillity. We have about an hundred students; the greater part of whom promise to distinguish themselves. There are as remarkable instances of application here, as I have known at Cambridge.

‘ Both the churches are generally full, particularly in the cold weather. The college chapel has punkahs, which will probably draw a great number of the townspeople during the hot season. Lord Wellesley has fitted up a pew for himself in chapel.

‘ Mr. Obeck breakfasted with Mrs. Buchanan this morning, and pleased her much with the account

he gave of you and your family for a series of years in this country. The old man still retains his faculties in vigour, and is strong in body. His office at present is the distribution of four or five hundred rupees a month to the poor. The cold meat of college supports a great number of poor Portuguese and English.'

On the 16th and 18th of the same month, Mr. Buchanan again wrote to Mr. Grant. The following are extracts from his letters.

'While we remained at Penang, Sir George Leith, the governor, stated to me the want of a chaplain on the island. I have since represented it to Lord Wellesley, who said he would mention the subject to the court of Directors. Lord W. allows one hundred dollars a month for a lay chaplain. Perhaps you might effect an appointment of a regular chaplain at two hundred dollars more.'

'Lord W. has had serious thoughts of building a larger church. But the institution of the college has deranged his plans a little. If you cannot give us a new church at present, we shall thank you for a clock and bell; and also for a singing man and organist. The charity boys sing in the two churches and in the college chapel every Sunday. And there are organs in each, but only one organist.

'Some of the college students have already made most distinguished proficiency in the oriental languages. By the statutes they must be able to hold public disputations in these languages on a given subject. Ten of the first proficient go out the first year, and twenty the second. The spirit of emulation, of interest, and of fame, is excited in a very remarkable degree. No impropriety of conduct is known. All is silence, and study, and decorum. They all dine in the college hall, in the presence of the professors.

<sup>1</sup> A chaplain has since been appointed to the island.

‘ There are some instances of a serious spirit of religious inquiry among the students.

‘ Lord Wellesley wants some persons of distinguished ability in science and classics, to superintend in college, and thinks, properly, that they should, if possible, be clerical men. He has asked me for names, and I have mentioned those of several wranglers and medallists, which, he says, he will send to Mr. Dundas. Two or three of them promised once to do honour to their profession.

‘ Mr. Brown is in a precarious state of health at present; and I have never been strong. No such field is any where to be found for learning and piety as that which Calcutta at this time exhibits.

In the month of June following, Mr. Buchanan thus resumes his account of the two subjects of Indian intelligence most interesting to himself, the church and the college, in a letter to Mr. Grant; and also announces Mrs. Buchanan’s approaching return to England.

‘ Our church continues in much the same state in which I described it to be in my last. We have had an addition of some communicants, chiefly from college. The church thins a little always in the hot months of May and June. Lord W. has proposed to use punkahs and tatties; and it is probable that we shall have recourse to them next season.

‘ The college still goes on with spirit and energy. Some of the students will leave it, and enter on the service, in December 1801 (this year). I see clearly that all our future professors and examiners will be taken from among those who have been students. It is with the greatest difficulty that we can find in the whole service examiners in the various languages, who have confidence to face the students. So that we have been obliged to take our examiners from among the professors, which is rather contrary to the statutes.’

He then adverts to the health of his wife, who since her return from Pulo Penang had experienced a return of her consumptive complaint, which made it necessary for her to try the effect of her native air. 'Should her health,' he adds, 'be restored, she will return to India, after a short residence with her family.'

Accordingly on the 25th of July 1801, she embarked for England, taking with her their eldest daughter, Charlotte, and leaving the youngest, Augusta, then not quite six months old, with Mr. Buchanan. Her voyage was stormy, and otherwise perilous and painful; but she reached her native country in safety on the 18th of February, 1802.

She was the bearer of a letter to one of Mr. Buchanan's friends, in which he mentions that the regular attendance of the greater number of the students on divine worship, and still more decisive proofs of serious impressions among them, had given him new ardour and new hopes, that the college of Fort William would prove a religious as well as a literary institution to many of them.

Mr. Buchanan then observes, in reply to a suggestion of his correspondent, whether he might not have attempted to preach to the Hindoos, that independently of various other impediments, it was inconsistent with the rules prescribed to him as a chaplain of the Company;<sup>1</sup> but that, although he had not converted any natives, he had been honoured as the instrument of the conversion of others in India, and had seen some of them die in the faith.

The friend to whom Mr. Buchanan was writing had also hinted that some of his English correspon-

<sup>1</sup> It must be remembered, that a considerable change with respect to religion has taken place in India since the period to which this observation refers; and that what was then a subject of the most jealous suspicion is now regarded with more liberal and Christian feelings.

dents were disappointed at so seldom hearing from him. To which he thus satisfactorily replies :—

‘ I had such a numerous body of friends and acquaintances, literary and religious, in Scotland and in England, that I found it was in vain to attempt a correspondence with them all, in my infirm state of health. I have therefore scarcely written to any one, but to yourself, Mr. Newton, and Mr. Grant. I have less time now than ever; and even my letters to you will be less frequent. The chief labour of the churches is devolving fast upon me. My religious correspondence in India is greater than at any former time. The whole direction of the college lies with me; every paper is drawn up by me; and every thing that is printed is revised by me. In addition to this, I give Greek and Latin lectures four days in the week during term; and I must visit and receive visits on an average twice a-day.

‘ You desired me to say something in self-defence; else I should not have given you the above. I am yet an unprofitable servant; very unworthy even the lowest place in my Master’s vineyard; and I am supported chiefly at times by the feeble hope that the Lord, who works by any means, will be pleased to work even by me.’

From the time that Mr. Buchanan removed to the presidency, he generally preached at one or other of the churches in Calcutta once, and sometimes twice, on the Sunday. It appears also from a book of memoranda in which he briefly noticed his engagements during the five most active years of his residence in India, that he frequently preached the weekly evening lecture, which had been established by Mr. Brown. In writing to a friend at Cambridge, Mr. Buchanan observed, that the congregations at the new church were more numerous than those at St. Mary’s, more elegant, equally critical, and perhaps not less intelligent. To address such



audiences with acceptance and effect must consequently have demanded much laborious preparation.<sup>1</sup> At the mission church the congregations were chiefly composed of those who simply sought Christian instruction and edification.

Of the general tenor of his discourses at both places some idea may be formed from the preceding view of his character and sentiments. A few notices of the subjects of his preaching occur among the memoranda just referred to. The following are some of them. 'The inward witness to Christianity;' from 1 John v. 10. 'The barren fig-tree;' at the close of the year 1801. 'In Adam all die;' on the Easter following. 'The second Adam.' 'Jairus.' 'On knowledge.' 'We preach Christ crucified.' 'The second Advent.' 'Abraham seeking a country.' 'St. Paul at Athens.' 'If ye then be risen with Christ, seek those things which are above.' These are but scanty memorials of Mr. Buchanan's labours in Calcutta as a preacher. Some, specimens, however, of his sermons will hereafter be adduced.

Scarcely more numerous or detailed traces remain of the other great branch of his employment, as Vice-Provost and Classical Professor in the college of Fort William. Although Mr. Brown, as the senior chaplain of the Presidency, accepted the office of Provost, and in both capacities was zealous and indefatigable in his endeavours to promote the interests of religion in Calcutta, the superintendence and practical government of the college rested upon Mr. Buchanan. Occasional notices occur in these imperfect records, of the books in which he lectured during different terms, as well as of his sermons. Homer and Virgil, Longinus and Demosthenes, Terence and Juvenal, Livy, Horace, and Xenophon,

<sup>1</sup> Some estimate may be formed of their numbers by a note on Christmas-day, 1801, from which it appears that two hundred communicants had attended that day at the administration of the Lord's Supper.

are among the authors he enumerates, as occupying the attention of the students of Fort William. Independently of his lectures on these and other classical writers, the same memoranda notice frequent communications with Lord Wellesley and the council of the college, upon points of internal discipline and arrangement; the composition of various public orders, letters, and other papers and documents; the revision of college essays, and books connected with the institution; and attendances at the terminal examinations, disputations, and subsequent distribution into classes, of the students.

The time necessarily employed in these multiplied labours, in maintaining a correspondence in India and Europe, and in visits of ceremony, friendship, or charity,—and among the latter some are mentioned to the orphan and other schools in and near Calcutta,—will suffice to prove, that no sooner were opportunities of active service and usefulness presented to Mr. Buchanan, than he embraced them with a degree of ardour, diligence, and perseverance, which reflects the highest honour on his principles and his practice.

It will not, however, be a subject of surprise to those who are aware of the high standard by which such men as Mr. Brown and Mr. Buchanan are accustomed to measure their obligations, to find that neither of them was satisfied with endeavours to fulfil them. We have already noticed one proof of their mutual anxiety upon these important points.<sup>1</sup> And we have now to witness another of a still more interesting nature, in a reply of Mr. Buchanan to a communication from Mr. Brown, who was then at Chandernagore, where he had been residing some months for the benefit of his health. This valuable testimony to the pastoral feelings of both is as follows:—

<sup>1</sup> See p. 95.

*' Calcutta, 29th. Nov. 1801.*

*' My dear Sir,*

*' I received your letter last night. I envy much the zealous affection which animates your mind, and would gladly go up to Chandernagore also, to obtain the same. Old Mr. Newton when in the country used to think that London was Sardis; but when he came up to town, he found there a great assembly walking in white; and so he joined them. I have thought more seriously in Calcutta than ever I did at Barrackpore. But what I have been (at any period of my life) is so little like what I would wish to be, that I cannot contemplate it without remorse. I do not know that I ever had what Christians call 'zeal.' I recollect that I expected it would grow, when I entered the ministry; but I had scarcely entered the ministry, and preached a few times, when I was sent to this country.*

*' I never knew, as you do, what it was to preach profitably and zealously for a season. That is a work I have to begin; and how to begin it I know not. I need an unction from on high, which I anxiously look for; and yet in looking for this, I look for that which I never knew, as most have known it.*

*' One thing urges me sometimes to press forward with hope; and that is, that all I hear and all I say appears to me to be so very unlike what it ought to be, that I imagine something better might be attempted. And yet were the Spirit indeed to descend, we cannot expect that God, who worketh by natural means, should suddenly add the eloquent mouth, and new powers of memory and understanding. The holy skill of preaching appears to be the fruit of long experience and converse among God's people. And in Calcutta, as in every other place, the able minister of the New Testament can only be made, by nightly and wakeful meditation, patient study, and prayer producing self-denial.*

‘ It appears to me that it was never intended that the gospel should flourish in the heart and mouth of any minister, who did not make it the “ one thing,” —the sole point of heartfelt recurrence. But when it is made so, I can easily conceive how the tender plant grows a great tree, with spreading branches and refreshing fruit. Then, no doubt, even a mind naturally barren bears exuberant ideas, and is constantly forming lively images; and though the mouth be rude in speech, the full heart becomes vocal, and utters the “ word in season.”

‘ Whether either of us will be able thus to make the gospel the “ one thing,” time will show. “ He that warreth,” ought not to “ entangle himself with the affairs of this life.” But do we *war*? Time enough for the soldier to disencumber himself when he begins to fight. It is easy to throw off a college; but it is very difficult to take up the church. But when the church spirit appears, it will soon conquer the college.

‘ The grand question is, ought not *means* to be used to mature that spirit which we desire? We read ‘ that a good soldier of Jesus Christ entangleth himself not with the affairs of this life, that he may please him who hath chosen him to be a soldier:’ or, as Guyse explains it, ‘ he must not follow any civil calling, unprofitable reading, or unnecessary relaxation, to entangle his thoughts, and swallow up his time;’ (superintending a college is a civil calling; Latin and Greek is unprofitable reading, and lying in bed after five in the morning is unnecessary relaxation); ‘ but his whole time, words, thoughts, and actions must be employed, like a soldier’s, on his calling, that he may please him who hath chosen and authorized him to fight.’

‘ How far, in what manner and in what particulars, St. Paul would obey the spirit of this passage, were he in your situation or mine, I really cannot tell. Were he here, he would be *warring*. After we have

warred for some time, we also shall know. 'O that I knew the will of God in this matter,' saith Augustine: 'but I am not worthy to know his will. This ignorance is the fruit of my backsliding.'

'One thing seems probable, that no *sudden* success will appear from any sudden change of our style of address, or manner of preaching. It arises usually from the impression of private character and manner of life. Private character alone will confirm the public sermon. The holy life of the minister is the good alternative among men.

'As to myself, it is my only desire to be of some service to the church of Christ before I die; and I would gladly seize any means, by change of situation or otherwise, which would enable me to do so. As to this world, there is no object (if I know my own heart at all) which I have in view; neither of family, of fortune, of situation, of leaving this country, or continuing in it. I have chiefly to complain of a languid and heartless constitution, both in body and mind, which makes me to bear easily with all things, and to have little pleasure in any thing. This loss of energy and life has been occasioned partly by a continued course of ill health, partly by the untoward circumstances in my situation since I arrived in the country, but chiefly by the natural contagion of unchristian manners.

'I am, however, at this time more independent of society I dislike, than at any former period since my arrival in India; and I hope to be yet more so. Whether by resigning college appointments, secluding myself from the world, and preaching twice a week, I should be of more service, than by maintaining a public situation, is a question I cannot answer. What may be impossible and improper now, may be possible and proper hereafter.

'However, the chief consideration at present is the state of the heart. How is the soul with God? I endeavour by prayer to restore it daily, relying

(though feebly) on the aid of the Mediator; wondering sometimes that I am not worse; oppressed in spirit at a review of the past, and hoping for better days.

‘I shall ever be ready to accede to any plan you can suggest, for the furtherance of our ministry. You can say you “long to launch out into the fulness of Christ.” So do I. But these words are too apostolic for me at present. In order to launch forth like —, I should need not only a new effusion of the Holy Spirit, but those natural abilities which generally accompany such an effusion, in order to make it useful. Circumstances seem to admonish me, that the “still small voice,” and not “the rushing mighty wind,” is my province in the gospel. What another school than Calcutta would have produced, I know not. But I shall be blessed, if grace be given unto me to do what good I can, consistently and steadily, in my various situations. Unhappily, collegiate avocations usurp much of my time. But let us beware of repining at the necessity of spending time in this way, till we become *confident*, that were all our time at our own disposal, we should spend it in a better.

‘I earnestly pray that we may both be rightly directed in our labours in this vineyard; that we may see some fruit in others, and enjoy the comfort ourselves of faithful ministers of the gospel. I think better days are at hand.

*‘To the Rev. D. Brown.’*

It is not one of the least interesting circumstances relative to this exquisite letter, that it exhibits both its author, and the friend to whom it was addressed, in a country which, at that time, possessed no ecclesiastical superior, amidst multiplied engagements of the most honourable and useful nature, and under the pressure of infirm health in an enervating climate, earnestly occupied, not in devising some

method of relieving themselves from the burden of their employments, in framing plausible apologies for the indulgence of ease and indolence, or in schemes for the attainment of wealth ; but affording mutual examples of self-inquiry, reproaching themselves with the lukewarmness of exertions which some, perhaps, had already accounted excessive ; and exciting each other to more animated and abundant labours in the service of their Lord and Master. Yet such is the impressive sense which every faithful minister of the gospel entertains of his obligations and his duties ; of the love of Christ and the value of souls ; of the uncertainty of opportunity and life ; and the approach of an eternal world, that while many who observe him may imagine that he is indulging in self-complacency and satisfaction in the review of his exertions, he is in fact humbling himself before God, and in the confidence of private friendship, at the recollection of his numerous deficiencies.

How well Mr. Buchanan understood the nature of true pastoral zeal, together with what he justly calls "the holy skill of preaching ;" how highly he estimated both, and how perfectly he was acquainted with the means by which they may be cultivated and beneficially exercised, is evident from his dignified and eloquent observations upon those important points. They can scarcely be read without producing a powerful conviction, that personal piety, of a vigorous and exalted character, must form the basis of any reasonable hope of success as a preacher of the gospel ; that it is "*the heart of the wise,*" which must communicate persuasion to his lips ; and that it is the "*doctrine and the life coincident,*" which can alone be expected to constitute the divine art of winning souls to God.

The humility which breathes throughout the whole letter, the disinterestedness of the writer's views, the ardent desire which he expresses of more decisive

usefulness, and the obscure intimation of a purpose, which was gradually becoming more definite and mature, of endeavouring more effectually to promote the extension of the Redeemer's kingdom in the East, cannot fail to be observed by every thoughtful reader; and while they serve to illustrate the character of Mr. Buchanan, and the principles which he professed, are well calculated to excite others to the imitation of so bright an example.

A few days after the date of the preceding letter, Mr. Buchanan wrote to Mr. Grant as follows :

‘ Mr. Brown and his family have been on the river for their health, for five or six weeks past. Our churches during this cold season are more crowded than I ever saw them before. Even on Wednesday evening there are a great number; and good is done. Some of the students attend on that evening. Their presence warms the heart of old Mr. Obeck. They know and visit him. “ How would Mr. Grant rejoice,”<sup>1</sup> he sometimes says, “ to see these things ! ” The pillars are removed, and a number of additional seats made, to accommodate the many who come.’

On the 20th of January, 1802, it appears by a brief memorandum, that Mr. Buchanan, in taking his usual evening's exercise, suffered a severe fall from his horse. “ He came down,” he says, “ at full gallop, and I was thrown over his head and stunned. He seemed to tumble over me. Mercy! mercy ! ” The sense he thus emphatically expressed of the divine goodness which had preserved him from any fatal injury, was probably heightened by his recollection of the death of a Mr. M'Intyre, in consequence of a similar accident, about two months before; which he had also recorded, from the singular circumstance, that this gentleman had lived some

<sup>1</sup> For the history of the Mission Church, and of the peculiar interest which Mr. Grant would feel in its prosperity, the reader is referred to the “ Memorial Sketches ” of Mr. Brown, lately published.



time at Carradell in Kintyre, when he was himself there in the year 1785. It was scarcely less remarkable, that Mr. Buchanan should have occasion, a few months afterwards, to notice the death of a Mr. Mackay in Calcutta, whom he had succeeded about the same period as tutor in the family of Captain Campbell, of Carradell. Though he complained for several weeks of the effects of his fall, he was sufficiently recovered to preach, yet not without much weakness and pain, the next evening.

During the whole of this month Mr. Buchanan was employed in making various arrangements preparatory to the anniversary of the commencement of the college on the 6th of February. On that day public disputations<sup>1</sup> were held in the Persian, Bengalee, and Hindoostanee languages, in the presence of the members of the supreme council, and many other distinguished persons; the prizes and honorary rewards adjudged at the preceding examinations were distributed, and a speech was delivered by Sir George Barlow, the acting visitor, in the absence of Marquis Wellesley; in which, after expressing his satisfaction at the zeal and ability of the officers and professors of the college in the discharge of their public duties, and at the distinguished proficiency of many of the students, as well as their exemplary conduct, he observed, that the establishment of the college had already excited a general and most beneficial attention to oriental languages, literature, and knowledge; and avowed his conviction, that by diligently availing themselves of the advantages afforded by the institution, the students would enjoy the animating prospect of being eminently useful to their country, by aiding it in fulfilling the high moral obligations attendant on the possession of its Indian empire; on the discharge of which the prosperity and permanence of that empire must equally depend.

<sup>1</sup> See "The College of Fort William," p. 58.

The various occupations, however, of Mr. Buchanan did not induce him to forget his friends in Europe. Early in the year 1802, his income being now considerably augmented, he with that filial piety which marked his character, authorized his mother to draw upon his agents for the sum of three hundred pounds annually.

With Mrs. Buchanan, whose arrival in England has been mentioned, he maintained a frequent correspondence. In one of his letters he gave her an interesting sketch of his early life; some circumstances of which he does not appear to have previously communicated to her, and which he observed might form a good commentary on Isaiah xlii. 16. "I will bring the blind by a way that they knew not, I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."

Having brought his history down to the time at which he was writing, he concludes with the following reflections on his present views and purposes, the piety, beauty, and affection of which cannot but be generally admired.

'Such, my dearest Mary, has been my varied life, and such the wonderful providence which has watched over me, during so long a period. I pray that now I am settled, I may be enabled to show a heart fixed on my Saviour, and on the ministration of his word. I feel that nothing in this world can afford me any delight equal to what I hope to find in the labour of the everlasting gospel. No fortune, or rank in life, can ever, I think, give any solid comfort to my soul: nothing but heavenly draughts can quench my thirst.

'My infirm constitution admonishes me not to expect to enjoy life, as some speak; and I am thankful for every barrier which God erects against my taking up my rest in this wilderness. Let us then,

my dear Mary, live for the day, seeking that heavenly peace, which is always attainable. We have learnt from our past experience, that "our times are in his hands;" and we shall confess at the end that "He hath done all things well."

' I feel a deep sense of the importance of my present situation, and of the necessity of using the talent committed to my charge; the uncertainty of having such an useful sphere of action much longer, or my health continued, or my reputation supported; these things excite me to greater exertions while it is called "to-day."

' The society of religious people here pray that I may be enabled to do something for the Gospel. I am now in better health than formerly. My spirits are more alive; and I trust my hopes in the gospel will be fulfilled. You, my beloved wife, can now pray in *faith*; a sense of religion has visited you. Cherish it as the life of your soul. Esteem it the pearl of great price, far exceeding in value the joys of your family, or the wealth of the Indies. I know that gay society at home will impede your progress for a while; but these difficulties are useful in proving and trying us, and bringing us forth like gold purified in the fire. It is not preciseness of external conduct, but communion with God in prayer which forms the Christian's character. If you continue to approach the throne of grace with as much earnestness as you used when on the great waters, you will gradually arrive at a holy state of mind, pure satisfaction of soul, and inexpressible delight in the contemplation of the gospel. Christ will be formed in you; and you will begin to learn the breadth, and length, and height, and depth of his unsearchable riches.

' All you have to do is to give your testimony to the truth of real religion, when opportunities shall be afforded, in modesty and simplicity; alleging that the gospel is not in *form*, but in *power*; and that

we must all suffer a change of heart, before we can enter the kingdom of God. This is the truth which I maintain in my preaching, and it is found to be the only effectual doctrine to reach the hearts of men.'

The close of this truly interesting letter affords a most substantial proof of the practical influence of Mr. Buchanan's principles, and of the sincerity of the religious professions and purposes which precede it.

'By the last ships I sent four hundred pounds to Mr. H. Thornton; being the amount of his expense on my account at college for four years, at one hundred pounds per annum. He never expected that I should repay him: but God has put it in my power, and therefore it is my duty.

'I told him I only sent it back to the fountain, from whence it would probably soon flow again in some act of benevolence.

'I also told him, that I meant to devote five hundred pounds for the support of a young man at the university, of religious character and good ability, who might be in poor circumstances; and whom he, or Mr. Newton, or Dr. Milner, President of Queen's college, should select. At the same time I remitted an order on Messrs. Boehm and Co. to Mr. T. for the sum of one hundred and twenty-five pounds per annum, by half-yearly instalments, for this purpose: and I expressed a wish that the young man might prove an honour to the gospel, and become an useful labourer in his master's vineyard.

'While it is in my power, I wish to do some good thing for the gospel of my blessed Lord. I may soon be called hence. May I be able to devote my heart to his glory while I stay!

'May we be grateful stewards of God's blessings, so abundant and unlooked for! And may we continue daily to remember the wonderful way

in which we have been led, from our early years to this day!’

Various motives might have suggested to many men, possessed of lucrative appointments, the propriety of restoring to a patron the sum which might have been expended in preparing them for their stations. Such a step, however, might not have been distinguished by promptness, and still less by any act of spontaneous liberality. In both these respects, the conduct of Mr. Buchanan was of a very elevated and generous character. It was but a short time that he had enjoyed an abundant income; he had already two children, for whom he could as yet have made but very little provision; he was affording a liberal allowance to his mother; his own health was precarious, and that of his wife was subjecting him to the expense of a voyage to England, with a view to her return to India; the principal source of his emoluments was of an uncertain nature, and had, in fact, though then unknown to him, been already considerably diminished. Gratitude, however, to his earthly benefactor, and love to his divine Lord and Master, induced him, notwithstanding many plausible motives at least to defer his purpose, at once to discharge a debt of kindness, and to fulfil a truly Christian design; and under these impressions he communicated to Mr. Thornton the arrangement which has been already detailed. The sense which that gentleman entertained of Mr. Buchanan’s conduct was probably expressed in a letter to himself; but the only memorial of it which remains is in the following letter to a mutual friend.

*‘ London, Dec. 24, 1802.*

*‘ DEAR SIR,*

*‘I called at your house the other day, and if I had met with you, I should have informed you of the letter which I have received from Mr. Buchanan. He remits in it five hundred and twenty pounds; of*

which four hundred is intended as a repayment to myself of the four years allowance which I made to him at college, and the remaining sum is to be applied in a manner which he directs. He moreover gives me a letter to a house in London, desiring them to pay me an annual sum for four years, for the education of such young man for the ministry, as I, Mr. Newton, and Dr. Milner may select.

‘ I am not quite clear whether Mr. Buchanan at the time of writing the letter was apprized of all that diminution of his income which the orders sent out from hence for suspending the institution of the college will produce; and I feel some doubt on this account, whether either to take or to keep the four hundred pounds. I shall thank you for any information on this point which you may possess; as well as for the mention of any promising young man for education at college, with a view to the ministry of the church. I would also request you to take some occasion of expressing to Mr. Buchanan the satisfaction which I felt at this mark of integrity, or of something more than integrity, as I ought to term it, in his conduct. It has raised him in the opinion both of myself and others, and it will not, as I am persuaded, be one of the acts of which he will repent whenever he may come to die. For my own part, I shall always hold that his children will have some claim upon me in consequence of the return of this money, in the event of their falling into pecuniary difficulties; and providence, I am well persuaded, is wont to provide for those who, without robbing or neglecting their own household, avoid the common eagerness to lay up for them.

‘ I am, dear Sir,

‘ Yours sincerely,

‘ H. THORNTON.

It may be satisfactory to add to the preceding letter, that Mr. Buchanan's liberal offer was accepted;

and that a young man, approved by the three friends to whom the selection was referred, was afterwards supported during the usual term of residence at the University of Cambridge, and is now filling with ability and credit a very useful station in the church.

While the members of the college of Fort William were zealously and successfully occupied in the prosecution of their labours, the Governor General in council, on the 15th of June 1802, received with the utmost concern the commands of the Court of Directors for the immediate abolition of that important institution. On the 22nd following, Lord Wellesley communicated this despatch to Mr. Buchanan, who, in common with every other friend of the college, deeply lamented this unexpected determination; and directed him to consider of a reply to the reasons upon which it was professedly grounded. Concerning the share which he might have had in that which was shortly afterwards produced, it is unnecessary to inquire. The Governor General was at all times fully competent to the defence of his own measures, though he probably availed himself of the talents and information of those around him, upon every great question. It is sufficient to observe, that in a letter to the chairman of the Court of Directors, dated the 5th of August, 1802, characterized by the same ability which had distinguished his minute in council, the Marquis Wellesley submitted to the court a general view of the principles by which his conduct had been regulated in the establishment of the college, and of the measures which he had pursued, on what his lordship termed, the present 'most painful and afflicting occasion.'<sup>1</sup>

Lord Wellesley determined that the abolition of the college should be gradual: for the present it was to remain unaltered; and on the 30th of June, 1802,

<sup>1</sup> See 'The College of Fort William,' p. 65.

a volume was published under the superintendence of the Vice-Provost, entitled, ' *Primitiæ Orientales* ; ' containing Essays by the students of the college of Fort William ; to which are added, the Theses pronounced at the public disputations in the oriental languages, on the 6th of February 1802.' The subjects of the disputations contained in this volume are the three following. First, ' An academical institution in India is advantageous to the natives and to the British nation ; ' sustained in Persian by Messrs. Lovett, Lloyd, and Guthrie. Secondly, ' The Hindostanee language is the most generally useful in India ; ' supported in Hindostanee by Messrs. Bayley, Lovett, and Lloyd. Thirdly, ' The Asiatics are capable of as high degrees of civilization as the Europeans ; ' maintained in Bengalee by Messrs. Martin, Bayley, and Hodgson. The English essays comprised in the same volume were, first, ' On the advantages to be expected from an academical institution in India ; considered in a moral, literary, and political point of view ; ' by Messrs. Martin, Elliott, and Bayley. Secondly, ' On the best means of acquiring a knowledge of the manners and customs of the natives of India ; ' by Messrs. Hamilton, Martin, and Metcalfe. Thirdly, ' On the character and capacity of the Asiatics ; and particularly of the natives of Hindostan ; ' by Messrs. Wood, Martin, and Newnham. Many of these compositions are highly creditable to the talents, information, principles, and taste of their authors, and would bear a comparison with similar productions in our English universities.

In the spring of 1803 Mr. Buchanan received letters from his wife, whose health appeared to be considerably restored by her visit to her native country, announcing her intention of leaving England in the month of January. ' This,' said he, in a letter to the friend in whose family she had resided some months during her visit, ' was joyful intelligence to



me. In two or three months hence, I may be blessed with seeing her again. When she mentions her affectionate intimacy with your family, she writes in tears. But I see evidently that it is the gospel union which so powerfully awakens her heart, in speaking of the happiness of her residing with you. I expect that she will do good in the Carmarthen, and I hope she will do good in Calcutta. She comes out to a promising scene of joy; to see her little Augusta, now grown up a healthy and talkative girl; calling out, mamma, for two years past in vain. And she comes out to many who love and respect her, and to some who have learnt during her absence to love 'the excellent of the earth.'

'I have now a house in the country, about three miles from Calcutta, on the banks of the river, where she may occasionally sleep and retire from company. I spend three or four solitary evenings every week in Garden Reach. The change of place and air refreshes me for the labours of the succeeding day. Augusta and I play together in the groves, and then return by water to Calcutta. A gentleman leaving India sent me his boat as a present to Mary when she comes out. I find the river air very salutary and renovating, and perhaps she will find it so too. But our pleasures at Clapham or on the Ganges are transitory. May they be so tempered with prayer, as to prepare us both for the pleasures of that 'other country,' where there will be no separation, and where the inhabitants will never say, 'I am sick.' Mrs. B. mentions the circumstances of your illness with a lively concern, mingled with a sensation of pleasure. Her hours passed by your sick couch were delightful. Providence hath well ordered her steps. It may be, indeed, that I shall never see her: or that I shall contemplate her departing spirit for a short time, in her emaciated frame. But then God hath made with her a covenant well ordered and sure! Thus it is with my house. And this is my

joy. Thus God hath blessed our short sojourn together; and the end will be an eternal song of glory to his redeeming love.'

Though the fears, which Mr. Buchanan expresses with so much tenderness and piety, as to the probably short period of his reunion with his wife, were but too well founded, it is pleasing to reflect, that he was gratified by again seeing her in India. She embarked on board the *Carmarthen* in the month of February; and as he had anticipated, the piety of her mind was displayed during the voyage by her endeavours to promote the religious improvement of two young ladies, one of whom had been placed under her protection. She had a more favourable voyage than in returning to Europe, and arrived safely at Calcutta on the 24th of August.

The remainder of the letter from which an interesting passage respecting Mrs. Buchanan has just been extracted, is occupied with the important subject of the college of Fort William.

The number of Mr. Buchanan's correspondents was this year increased by the return to Europe of Major Sandys; who, in a season of severe domestic affliction had been led to search the scriptures for consolation; and to whom the faithful preaching of Mr. Brown and Mr. Buchanan had been blessed as the means of bringing him to the knowledge of the gospel, and drawing him from the proud holds of philosophical infidelity. To this gentleman, with whom Mr. Buchanan afterwards maintained an uninterrupted and affectionate intercourse, he wrote in the month of June as follows:—

'I suppose you will have seen all your friends by this time, and settled your plans. I am anxious to know how you find yourself after a year's residence in England. We do as usual in Calcutta. Serious religion appears to increase. Mr. Obeck is yet alive, but declining fast. He begs his blessing on you, whom he calls a 'young man,' and wishes you

a long Christian life. You are quite forgotten by the gay world here; even by those who used to *feast* with you sometimes. Those who are always asking me about you are the poor people who knew you but half a year.

‘ — and — are labouring at their desks and accounts; thinking often of England, and sometimes of another world.

‘ Since you and Prole left me, I have had no hookah. I do not yet find the abstinence of much service; farther than that it saves time now and then. The advantage of the hookah was, that I could easily compose myself for *composition* by its help.

‘ The whole settlement is at present in agitation, giving Lord W. a public entertainment. The hawk as usual on the steeple looks down in amazement at the bustle. It costs sixty thousand rupees.

‘ — is sick. He has had many attacks. *She* seeks comfort at church; and *he* begins to think, perhaps, that he can obtain it no where else.

‘ But your interest in all these Calcutta matters will weaken every month. That the gospel is honoured will be to you the most welcome and the most interesting news. Adieu, my dear Sandys.’

.. The following is an extract from a second letter of Mr. Buchanan to Major Sandys, dated early in September.

‘ Your letter from St. Helena I have just received by Mrs. Buchanan, who arrived there the day after you had sailed. Mary is much improved in health, and greatly matured in spiritual knowledge, strength, and grace; which is the chief theme of my happiness. Her missing you was a keen disappointment at the moment. But she soon reflected, that God had ordered it for wise and gracious purposes, and then she submitted. She opened your letters to me, which she found at Mr. Greentree’s. These letters astonished her beyond measure. She thought

that you had yet been a man of the world, (for she had not heard that your affliction had been sanctified to you;) but, behold! she found you to be a child of God; your understanding illuminated with knowledge, and your heart expanding with love, hope, joy, zeal, and all the charities. She lamented that she had no Christian near her, to whom she might in pious confidence communicate these happy news. So she disburdened her heart by writing a letter to me.

‘I was rejoiced to find by your letters that the gospel is still glorious in your view, and that the world and its vanities had not obscured the heavenly vision. May this happy state be ever yours without alloy or reverse, but such as may be necessary to confirm, and strengthen, and perfect you in the inner man.’

By a letter of the same date as the preceding, Mr. Buchanan communicated to Mr. Elliott an affecting but consoling account of the death of his son: who in consequence of his distinguished proficiency in oriental learning had been appointed by Marquis Wellesley secretary to an embassy to Arabia; but who, after having fulfilled with great ability the duties of his mission, fell a victim to a fever in that country, and as a mark of peculiar honour was interred in the garden of the Imam of Senna.

To the same friend Mr. Buchanan again wrote in the course of the month as follows.

‘Your letter by Mrs. Buchanan I received about a month ago; since which time no ship for Europe has sailed. I thank you for the ‘Christian Observer.’ You wish me to furnish some papers for it. Mr. Thornton wrote to me on the same subject; but I answered him that my present avocations will not permit it. A period of leisure may perhaps soon be granted to me. But this is not the only objection to my furnishing you with the life of Mr. Swartz. He left no papers; and those persons are now re-

moved who could give the best information. He also deprecated posthumous praise; and was in constant dread of fame. He often concealed from Mr. Obeck (his only friend at one time) his favoured seasons from on high.

‘Mrs. Buchanan is quite surprised to find so much vital religion amongst us. My responsibility in college is greater at present than formerly; but the answer of the court will determine many points: and as far as relates to myself, they cannot help determining them to my satisfaction.

‘We are carrying on a successful war against the Mahrattas, fighting against them in three different quarters, and obtaining three victories at the same time. The Hindoos are happy that Jugger-naut, their famous place of worship, has fallen into our hands; for our imposts will not be so great as those of the former possessors of the adjoining district.’

The occasional notices which have occurred in Mr. Buchanan’s letters, respecting the pious and excellent Mr. Obeck, have probably excited a wish in the minds of most readers to know something of the closing scenes of his life, as well as some farther particulars of his character. In the month of May, Mr. Buchanan thus wrote to Mr. Grant.

‘The departure of the aged Obeck appears to be at hand. At least he thinks so; and bids me impart to you his blessing while his understanding remains. He was carried into church last night, (Wednesday’s lecture,) but was so much revived by the service and view of his brethren, that he walked out, with assistance. His only food at present is bread dipped in wine.

‘Under this decay of body his mind is more vigorous than ever. He has within this last year assumed a very intrepid tone in rebuking sin, and remonstrating with the lukewarm, and in defining a holy life in India. But he has great joy among the

true disciples; and his spiritual comforts have of late been abundant.'

Towards the end of the month of August following Mr. Buchanan thus describes to the same friend the progress of Mr. Obeck's decline:

'The good Obeck is yet alive; but his loins are girt for the heavenly journey. He is confined to his room, and cannot attend church. But the church attends him. He listens with delight to the voice of praise, in the adjoining building, on the Sunday and Thursday evenings.

'We have arranged all his temporal affairs to his satisfaction. He has given us his text for his funeral sermon; in preaching which, I fear my spirits will fail me. It is difficult to speak of the deceased father to the surviving children.'

This venerable man was now very fast approaching his end. Early in September he felt a presentiment that he should not live to the close of that month; and accordingly on the 24th, Mr. Buchanan thus announced his death to his respected friend and benefactor.

'The aged Obeck has at last departed. For some weeks before, he almost daily expected his dismissal. He had no spiritual conflict at his last hour; but manifested constantly peace, joy, and high assurance. He was sensible to the last; and when he could not speak, he testified his exultation of soul by pressing ardently to his breast his fellow saints. He left to you and your family his solemn blessing. I send you a paper containing some notice of his death.

'Just before Mr. Obeck's death, I preached his dying sermon in the mission church, from these words; "The time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and

not to me only, but unto all them also who love his appearing."

'Mr. Brown will preach his funeral sermon next Sunday evening.'

Of what Mr. Buchanan styles Mr. Obeck's dying sermon it may not be uninteresting to many readers to insert an extract; both as it contains a pleasing and animated sketch of the character of that exemplary Christian, and as it may afford a specimen of the spirit of Mr. Buchanan's preaching upon such occasions.

'Do you inquire on what faith these good works and this holy disposition were founded? Let me express to you his faith, collected chiefly from his own words.

"I am a sinner saved by the mercy of God in Christ. By nature I am impure and unholy. Nothing in me, no merit of mine could make me the object of God's distinguishing grace. But I believed the word of God, and I was enabled to offer up my prayers at an early age, that he would open my understanding, and lead me to a knowledge of his truth. And his promise was fulfilled to me, (as it is fulfilled to every serious inquirer,) "Ask, and it shall be given unto you: seek, and ye shall find." By degrees the mysteries of the gospel were opened to my view. I beheld myself a lost and undone soul, lying with a multitude in a world of wickedness; subject to the just wrath of God. But I at the same time heard of the offer made to a perishing world by the Saviour Christ. I beheld the whole world overwhelmed by a flood of sin and misery, and the ark of redemption floating on the waters. Every page of the gospel showed me that there was no salvation, but by the ark of Christ; that his atonement on the cross was the only atonement for my past and future sins; that his gracious Spirit influencing my soul was the only preservative from my evil passions and from an ensnaring world; and that his mediation alone

procures our access to God, and warrants an answer to our prayers.

“Thus,” said he, “the perusal of the word of God was blessed to my soul. I received it in its plain and obvious meaning; and I have had a constant experience of its truth through my past life. It has been a light to my steps, and a lantern to my path. Its peculiar doctrines appear now all light and glory to my soul. I know that the denunciations of God against the despisers of his gospel will be expressly executed; and I know that his promises of glory to the righteous will be fulfilled in a way that “eye hath not seen, or ear heard, or hath entered into the heart of man to conceive;” and the anticipation of this glory is to me *unutterable*. My prayer at my last moments is, that this power of the gospel may be felt more and more at this place; that the blessing of God may rest on this church; that the ministers may labour in the word with zeal and faithfulness; and that the hearers may receive the word preached with meekness and affection; that so the testimony of the gospel may prevail, and the church of Christ may begin to flourish in this dark corner of the world.

“I leave,” said he, “my blessing on this church.

“As to my numerous family, I leave them with scarcely the means of subsistence; but I leave them dependant on that gracious providence, which has supported me from youth to age, in a state of apparent poverty, and yet possessing abundance. I leave my children to God, as to a surviving Father, who will care for them as he hath cared for me, and will, I trust, bless my instructions to the salvation of their souls.

“As to *myself*, my hope is in heaven. The promises of God are in a manner already fulfilled to me. His truth and faithfulness are demonstrated to my soul. By his mercy “I have fought the good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righ-



teousness, which the Lord the righteous Judge shall give me at that day; and not to me only, but unto all them also who love his appearing."

In the same month in which this instructive and interesting sermon was preached, Mr. Buchanan was called to perform a similar office on occasion of the death of Mr. Archibald Edmonstone, of the Board of Trade, who left behind him a noble testimony to his faith in the gospel. 'His last words,' says Mr. Buchanan, in mentioning the event in a letter to a friend, 'were these. "Blessed be the God and father of our Lord Jesus Christ, who through his abundant mercy hath begotten me again unto a lively hope, through the resurrection of his Son Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away." These words his brother has directed to be engraven on his tomb.'

It was in the summer of this year that Mr. Buchanan first thought of proposing certain subjects of prize composition, connected with the civilization and moral improvement of India, to the universities of the United Kingdom. With this laudable intention he waited on the Governor General, and having obtained his lordship's approbation of the plan, he the 20th of October despatched letters to the Vice-Chancellors and Principals of the Universities of Oxford and Cambridge, of Edinburgh, Glasgow, St. Andrews, and Aberdeen, to the Provost of Trinity College, Dublin, and to the head masters of Eton, Westminster, Winchester, and the Charter-House Schools, containing the following proposals. For the best essay in English prose on 'the best means of extending the blessings of civilization and true religion among the sixty millions, inhabitants of Hindostan, subject to British authority;' in each university, one hundred pounds. For the best English poem on 'the revival of letters in the East,' sixty pounds. For the best Latin ode or poem on 'Colle-

gium Bengallense,' twenty-five pounds; and the same sum for the best Greek ode on 'Γενέσθης ἡμεῖς.' The sum of fifty pounds each for the best Latin and Greek poems was offered to the successful candidate at each of the public schools. No less a sum than sixteen hundred and fifty pounds was thus appropriated by Mr. Buchanan to this benevolent and patriotic purpose. The unusual nature and munificent extent of his offers induced some to suppose, either that they were not made simply at his own suggestion and responsibility, or that he must have been actuated by motives of ostentation and vanity. With respect to the proposals themselves, they undoubtedly originated solely with Mr. Buchanan, and were supported exclusively by his own liberality. He was ever a man of a large and generous mind, fertile in devising plans of usefulness, and prompt in seizing the first opportunity of executing them. He was anxious to extend in this country the knowledge of the character and effects of the great collegiate institution which he had been called to superintend; and the recent victories of our armies in the peninsula having enlarged and confirmed our eastern empire, he was desirous of awakening and directing the minds of his countrymen at home to the duty and the opportunity of promoting the moral and political welfare of our fellow subjects in India. Publicity and inquiry were therefore his great objects; publicity, not as to his own character or fame, for this he knew might have been far more certainly obtained by more obvious and less costly means, but as to the great and philanthropic design which he had in view; and this induced him to endeavour to interest in his plan even the higher forms in our public schools. The *result* of his liberal proposals must be reserved to the period of their reception and success in this country.

In the month of November following, Mr. Buchanan first communicated his thoughts on the expedi-

ency of an ecclesiastical establishment for British India, in letters to the Archbishop of Canterbury, and to the rest of the episcopal bench, having previously submitted them to Marquis Wellesley. The reply which he received from the late Bishop Porteus confirmed and encouraged him in his determination to bring that important subject fully before the public.

It was in the course of this year also, that Mr. Buchanan obtained the sanction of the Governor General to the building of a new church in Calcutta. But the extensive plans of Lord Wellesley respecting the college, and other political concerns, prevented the execution of this design.

A few circumstances which occur in Mr. Buchanan's letters to Mr. Grant and Major Sandys towards the end of this year, may here be added. To the former he thus wrote in October and December.

'The venerable Obeck had not been dead many weeks, when his old friend Mr. Gerické, that valuable man, took his departure also. The church at Madras is in great affliction; for there is no one to fill his place. Letters have come to us for help. But we can give none. I do not know what acquaintance you may have with that mission; but attention to it appears to me highly important in the present state of things. If there were any missionary like minded with Gerické within your reach, we could from Calcutta add something to his salary, if that be desirable.'

To Major Sandys, Mr. Buchanan wrote as follows.

'We are passing through an eventful season in India. The order of the day is victory, and the Mahratta power is at length destroyed. The whole peninsula is now under British dominion. I have taken advantage of the crisis, in endeavouring to excite our universities at home to plead the cause of eastern civilization.

'Mary improves in health daily. She has no

sanguine wish to return to England : and it is a subject on which I never think. My health continually bids it, but nothing else. Providence will in due time unlock every difficulty, and make our purpose and duty clear.

‘ The young lady who came out with Mrs. B. in the Carmarthen appears to be dying of a consumption. If her strength permit, we mean to send her to sea in a few days. She will go first to Madras, where Lady Sinclair will receive her. She has a serious impression of religion, and is preparing for her great change.

‘ Mr. Brown lives generally at Serampore. He is well, and begs his Christian love to you, solicitous for your welfare amidst the trials to which you will be exposed.

‘ \* \* \* \* and I are on our usual footing. I certainly give him a great deal of trouble ; but it is on important subjects. I suffer sometimes a repulse ; then I wait for a favourable moment, anxious, during the little time that may be spared, to do all I can for the church of Christ in India ; for that is the chief subject of my late endeavours.’

The character of the audience usually assembling at the presidency church has been already noticed. It has also been observed, that a few years previous to this period, the spirit of infidelity or of religious indifference was lamentably general in our eastern capital ; and the infection still remained among some, who, from neglected education or the influence of circumstances and habits peculiarly unfriendly to Christianity, were scarcely aware of the nature of religious sentiment and feeling. Amongst other subjects, therefore, of discourse, more directly suited to those who acknowledged the great truths of the gospel, Mr. Buchanan occasionally addressed those who doubted of its divine authority ; and the perspicuity and force with which he stated its various evidences, tended materially to extend and confirm

the conviction of its truth. The importance of such discourses is much heightened from the consideration of their probable effect on the minds of the numerous young men, who as yet continued to be assembled from the three presidencies at the college of Fort William, and who might be justly expected to carry with them to their different stations throughout India, those sound principles of Christian faith and practice which they had heard thus ably and eloquently inculcated. The memorial of the year 1803 cannot, perhaps, be better closed than by a short extract or two from a sermon of this class preached by Mr. Buchanan on Christmas Day, from the confession of the Samaritans, John iv. 42. "*New we believe—and know that this is indeed the Christ, the Saviour of the world.*"

The discourse opens with a brief review of the origin and prevalence of Christianity, by the preaching of a few unlearned men in a remote age, at a period when learning and science flourished in the surrounding nations; and closes with the following striking observations.

'Long before that period, a prophecy had gone forth concerning the advent of the Messiah, in these remarkable words. "The nation and kingdom that will not serve thee, shall perish." (Isaiah lx. 12.) If we look back to the history of the world, we shall accordingly find that every nation which embraced the Christian religion, emerged from ignorance and obscurity to knowledge and light. If we consider the condition of mankind at this day, we shall perceive that those nations alone which have been educated in the Christian religion, are in a state of civilization. Every other nation is in comparative ignorance and barbarism.'

'Of those who do not support Christianity,' continued Mr. Buchanan, 'there are some men of talents and learning, who allege that they do not believe it, and a great number possessing neither talents nor

learning would sanction a denial of it by their authority. We shall however suppose that such persons would be accounted good members of society; and, supposing this, we shall make some concessions in the way of argument, in order to lead to our conclusion as to their public conduct.'

These concessions, which are as follow, form in fact an indirect but powerful series of proofs in favour of the divine origin of Christianity.

'We shall suppose for a moment that the evidence for the truth of our religion is not sufficient for human conviction. We shall even suppose, a miracle, (as it will appear to some,) that the principles which exalt our nation in the present zenith of human refinement, were taught, not divinely, but by a few fishermen of Judea; who imposed them forcibly on mankind, and bade every civilized nation bow to their authority; who, being illiterate themselves, subjugated the learning, good sense, and piety of future ages to the excellence of *their* precepts, and the sublime purity of *their* conceptions.

'We shall even imagine that the system of *prophecy*, from their earliest ages, is not divine, and that the prophecies were not fulfilled by miracle, but by *chance*: that the Jewish church, with all its predictions, types and figures of things to come; and the Christian church, with all its fulfilments of these predictions, types and figures, are but the result of uncertain tradition; that the scriptures themselves, not accounted a work either of learning or science, were yet handed down to us with a purity of which no classical record can boast, and whose antiquity and durability appear to the minds of some like that of the works of nature, which God hath created incorruptible: we shall farther suppose that some other book has been found, or may be found in some future age, bearing some analogy to *this*. All these and a thousand other collateral evidences we shall suppose not to be sufficient for conviction; that

although our religion has urged its way through every age, and hath acquired in these latter days the sanction of the highest degree of learning and science which the world has ever known ; yet that its evidence is not sufficient for certain men of superior minds, or of purer hearts.

‘ We shall now inquire, what rule of conduct respecting this religion such an one ought to observe at this day ; one who would be accounted a man of humane and honourable principles, a friend of his country and of social order.

‘ In the first place, his country *professes* the Christian religion. This of itself might inspire him with some delicacy in speaking disrespectfully of it. Again, we suppose that our country has been *defending* this religion for many years past ; that she has been accounted its representative amidst the desolation of other Christian nations, and that she is now again called forth in that character.

‘ Now, supposing this to be true, would it be proper to weaken this sentiment ? Would it add any thing to the spirit and energy of the nation, to believe that its religion is nothing concerned in the event ?

‘ But leaving the consideration of the *religion* of our country, let us advert to its *principles*. The moral principles of our country, whencesoever they have been derived : whether from an improved barbarism, from the relics of learned antiquity, or from a yet higher source, are at this time called *Christian* principles. Their excellence is acknowledged by the friends and foes of the Christian religion. In the degree in which they are practised, they promote the happiness of individuals, of communities, and of nations ; and the general practice of them would keep the world in peace.

‘ It will be granted, that if our country be defending anything, she is defending her principles. Even those who deny her religion will consider the defence

of her principles a sacred duty. Now let such persons consider how they are fulfilling this duty. 'The principles of our country,' you will say, 'are good; but the religion which taught them is not true; at least we are inclined to think so; and therefore we may be permitted to express our doubts on the subject, and to indulge in occasional levity at the expense of the belief of others.'

'Now, in the first place, do you think that it is a likely way to preserve these principles in the minds of men to insinuate that they are not *divine*? Do you think it a likely way to preserve moral principles in your children, or in young persons under your direction, to take away all religious sanction?

'But you will say, that you mean not to do any harm; that your casual reflections on religion cannot be supposed to have much effect, and that you only indulge your passion for displaying your talents in your own circle, by asserting what you think liberal sentiments among young people, and by retailing the wit of learned infidels.

'But in doing this, do you assume the character of a good member of society? If all men were such as you are, our constitution and liberties would not survive another day. They have not hitherto been maintained by such defenders! It was not this levity of principle which conducted us through our late dangers, and gave vigour to our fleets and armies in the awful contest. Nor is it this principle which at this eventful moment animates our nation with such a holy enthusiasm for the preservation of their country, their laws, and their religion.

'If it please the providence of God that success should still attend us in the deliverance of our country, you will yet have to reflect that you have not contributed to its preservation; that you have neither supported its religion nor its principles: but will have to fear, that, in the degree of your influence, you have injured both. You will have to



reflect, that you have not done your part as a good member of society; that however obscure your situation, or small your ability, you have put no mite into the treasury of the public good; that, on the contrary, you have lived a mere inactive pensioner on the bounty of your country, which grants you the blessing of a tranquil life, and grants you also that liberty of opinion which is abused to her injury.'

The preceding passages form a brief abstract only, of the train of reasoning pursued in this able sermon. Towards the close of it, Mr. Buchanan observes, that great as is the benefit of the Christian religion to nations, and irresistible as are the arguments for maintaining it for the good of society, its importance to the happiness of the individual is still greater.

'Had not its eternal sanctions awakened the consciences of men in every age, and its spirit sunk deep into their hearts, its *national* importance would never have preserved it; and the solemnity of this day would not now have been observed. But there are still those who pronounce the confession of the text with the same confidence, and in the same spirit with which it was pronounced at first. "We believe and know that this is indeed the Christ, the Saviour of the world."'

After referring to the practical illustrations of this assertion which had been lately afforded amongst themselves,<sup>1</sup> Mr. Buchanan thus concludes:

'That which was prophesied of the Christian religion has been fulfilled in every age; "that it should be in a state of conflict; but that the spirit of some would preserve it unto the end of the world." "Ye," saith our Lord, "are the salt of the earth." Ye are they, who, having an impression of the eternal truth of my gospel, will maintain its doctrine and prin-

<sup>1</sup> 'Probably alluding to the deaths of Mr. Obeck and Mr. Edmonstone.'

ciples for your own salvation, and for the advantage of an evil world.

“ But if at any time this salt shall lose its savour;” if at any time your profession of religion should degenerate into a mere form, it then only serveth to be cast out, and “ to be trodden under the feet of men;” under the feet of your present enemies, and by a vain philosophy.

‘ We, my brethren, may be accounted the representatives of the Christian religion, in this remote country. A duty is imposed on us, from which some societies may think themselves exonerated. And however little many of us may think of this duty, it is one which *must* and *will* be performed by some, zealously and faithfully, as a duty to God and to their country.

‘ And living in the observance of this duty, they will wait the event of that awful commotion which begins again to agitate the world; in humble acquiescence in the righteous dispensations of God; not trusting to the merits of our nation for deliverance; but firmly believing that, since it hath pleased his providence to honour us, in time past, with the defence of his religion, it is his will that it should yet be established by our means.’

It is an animating reflection, that the high duty and privilege of maintaining inviolate the purity of the Christian religion has been faithfully fulfilled by the British empire at large; and that we have emerged out of that great conflict which had then lately recommenced, with augmented strength and glory; a monument of the truth of the divine declaration, that the steady profession, and the undaunted defence of truth and righteousness, are the surest means of protecting and exalting a nation.

It may not be improper to add, that, at the close of the preceding sermon, a collection was made to the amount of six thousand rupees, a sum highly

creditable to the liberality of the congregation, for the benefit of 'The Calcutta Charitable Fund,' instituted in the year 1800, by the Rev. David Brown, under the auspices of Marquis Wellesley, for the relief of distressed Europeans, Mahommedans, and Hindoos; of which Mr. Buchanan, some years afterwards, observed, that it had been a fountain of mercy to thousands.

## CHAPTER III.

THE college of Fort William, according to the regulation of Lord Wellesley, in obedience to the decision of the court of directors, was to close on the 31st of December, 1803. It was, however, a very gratifying circumstance to the friends of that institution, that on the 3d of January, 1804, a despatch announced to the Governor General the determination of the court, that the college should, for the present, continue on its original footing. The business and examinations of the students accordingly proceeded in their usual train, or rather with additional spirit.

‘An example of idleness,’ says Mr. Buchanan, in a letter to a friend, ‘is a rare thing. The appointments to the service continue to be made according to the college list, that is, according to merit.

<sup>1</sup> The annual disputations in the oriental languages were held this year on the 20th of September, in the presence of the governor-general, accompanied, as usual, by the principal officers of the presidency, with the addition, on this occasion, of Soliman Aga, the envoy from Bagdad. The subjects of the disputations were, ‘The Shanscrit, as the parent language of India,’ in Hindostanee; ‘The figurative sense of the poems of Hafiz,’ in Persian; ‘The utility of translations of the best works extant in the Shanscrit

<sup>1</sup> See ‘The College of Fort William,’ page 124.

into the popular languages of India,' in Bengalee ; and, in Arabic, ' The importance of the Arabic to a grammatical knowledge of the Persian language.' A declamation was afterwards pronounced in Shanscrit, for the first time, by one of the students, which was followed by a speech in the same language by the Rev. Mr. Carey,<sup>1</sup> the moderator and professor.

Prizes were, at the same time, awarded for the best English essays on ' The utility of the Persian language in India,' on ' The progress of civilization in India under the British government,' and on ' The decline and fall of the Mahommedan empire in India.' Honorary rewards of books were also adjudged to the best proficient in the Greek and Latin classics, and in the French language.

The several compositions of this year were afterwards published in the third volume of the ' *Primitiæ Orientales*.'

In the course of the year 1804, several circumstances occurred, connected with Mr. Buchanan and the college of Fort William, which will be best introduced by a few extracts from his letters. He thus wrote to Major Sandys in the month of February :—

' We are much the same in church, state, and college, as when you left us ; only in respect to myself my various labours have increased, are increasing, and, I fear, will not be diminished.

' I am literally left alone in many matters of a public nature, particularly in a battle now fighting, (the worst I have yet had,) with Mussulman and Hindoo prejudices, against translations of the scriptures. Their clamour has assailed the government. Lord Wellesley and Mr. Barlow are neuter ; but the old civil servants fan the flame. A folio volume would not detail the particulars ; but I trust you will soon hear of the good effect. In the mean time,

<sup>1</sup> For a translation of this eloquent and interesting speech, see ' *The College of Fort William*,' page 166.

I am growing infirm in body, and long for more holy employ than that of hewing wood, only, for our future sanctuary in India. I know that what is doing is useful; but spiritual comforts do not accompany the occupation in the degree I desire, and look forward to, when I have peace from public conflict.'

Some individuals at that time connected with the government and the college, who appeared to entertain a degree of morbid tenderness for the religious feelings of the natives, had, from the beginning, been hostile to a most important work which had been carrying on in the college: viz. the translation of the scriptures into the oriental languages by natives and Europeans. So great was their jealousy on this subject, that there existed a kind of compromise between the friends and the opponents of this salutary measure, that if the Bible were printed for Christians, the Koran should be printed for Mahomedans. It is to this honourable contest that Mr. Buchanan refers in the letter last quoted; and, happily for the interests of Christianity, he was decidedly successful. So early as the year after the present period of these memoirs, a commencement had been made in the translation of the scriptures into several languages. <sup>1</sup> The first versions of any of the gospels in Persian and Hindostanee which were printed in India, issued from the press of the college of Fort William. The Persian was superintended by Lieut.-colonel Colebrooke, and the Hindostanee by William Hunter, Esq. The gospels were translated into the Malay by Thomas Jarrett, Esq. of the civil service.

Of, these and other translations of the scriptures then projected and undertaken, only a very inconsiderable part was executed at the public expense. The sole charge incurred by the college in the department of sacred translation, was for the gospel of

<sup>1</sup> See the 'Christian Researches,' introd. p. 2.

St. Matthew in Persian and Hindostance; with this exception, the extensive biblical works successively announced from this institution were carried on at the private expense of those members of the college, amongst whom the Provost, and Vice-Provost held the first rank, and others, who deemed it to be of the highest importance to promote the diffusion of sacred literature in Asia.

A second occurrence in this year marked an improved state of moral feeling in Calcutta, and particularly illustrates the salutary influence of the college of Fort William. It is thus mentioned by Mr. Buchanan in a letter to Major Sandys, in the month of August.

‘The institution of a civil fund for widows and orphans agitates this service at present. The old gentlemen wish to include black illegitimate children. The junior servants who are now or have been in college, almost with one voice exclaim against a measure which they conceive would have a tendency to sanction vice, and to countenance an illicit connection with native women.

‘The contest,’ Mr. B. observes, ‘was maintained for a considerable time, by printed correspondence, and the fund was at length established *without* the opprobrious clause. But a few years ago,’ he adds, ‘any man who should have ventured to resist such a measure on the ground of religious or moral propriety would have become the jest of the whole service. He must be an entire stranger to what is passing in Bengal, who does not perceive that the college of Fort William is sensibly promoting an amelioration of the European character, as well as the civilization of India.’

The activity of Mr. Buchanan’s mind respecting objects which he deemed important to the interests of morals and religion, may be collected, not only from the preceding circumstances, but from various hints in his correspondence and diary.

Thus at the close of the letter from which the foregoing extract was made, he says, 'I have always some plans relating to church or college in his excellency's hands; and generally in arrear. But when he does take them up, it is with the proper attention.' A memorandum also occurs in the same year, in which Mr. Buchanan notices a consultation which he had lately held with Sir George Barlow on a public thanksgiving probably on account of the victorious termination of the Mahratta war; on the subject of a cenotaph for those who had fallen in battle; and respecting an order for the better observance of the Sunday.

Amidst his various labours, however, the domestic trial, with which he had been already exercised, was renewed by the reappearance, early in the summer of this year, of alarming consumptive symptoms in Mrs. Buchanan. In the course of the autumn she became so ill, that her life was for a short time despaired of; and on her partial recovery, being strongly urged to proceed a second time to Europe, she at length very reluctantly consented.

Preparations were accordingly made for this purpose, and in October Mr. Buchanan briefly mentions in his diary, that he had been on board the *Lady Jane Dundas* to look at Mrs. B.'s cabin. She did not, however, leave Calcutta till the 22nd of January following, when he accompanied her and their youngest daughter to the ship at Kodgeroe; and on the 25th the fleet sailed for Madras, leaving him once more to return to a solitary home, full of tender but melancholy musings; hoping almost 'against hope,' for some favourable effect from her voyage, but rather endeavouring to prepare his mind for a contrary result. His memoranda testify the warmth of affection with which he again followed Mrs. Buchanan, by frequent notices of letters written to her weekly, and sometimes almost daily, and of which it is much to be regretted that not a vestige remains.



It was at the anxious period which immediately preceded her departure from India, that Mr. Buchanan resolved to employ a part of the very limited leisure allowed by his ministerial and collegiate duties, in preparing a work which had long been the subject of his thoughts, and the importance of which is now universally acknowledged. This was what he afterwards entitled, 'A Memoir of the Expediency of an Ecclesiastical Establishment for British India.'

During the century in which they had been gradually acquiring their oriental empire, the East India Company, intent on the pursuits of commerce and ambition, and contending frequently not merely for aggrandizement but for existence, were but little at leisure to attend to the moral and religious claims even of their own servants; much less to consider those of their native subjects to any thing beyond general protection, and the administration of justice; and even to these, till of late years, but partially and imperfectly. Some provision, but of a very scanty and inadequate kind, was made for the supply of the spiritual wants of their European servants, by the establishment of a few chaplains at each of the three presidencies; the number of whom was gradually increased as the company progressively extended its Indian territories.

It cannot be a matter of surprise, that a subject so important in itself, and so intimately connected with his own profession and local situation, should have early occurred to the mind of such a diligent and wakeful observer as Mr. Buchanan. The design of his 'Memoir' was indeed, as he afterwards declared, first suggested to him by the late excellent Bishop Porteus; who had, he said, 'attentively surveyed the state of our dominions in Asia,' and had expressed his 'conviction of the indispensable neces-

\* See his *Christian Researches*, p. 273, and the first Dedication of his *Memoir*, p. iv.

sity of an ecclesiastical establishment for our Indian empire. He was encouraged also, as he added, ' by subsequent communications with Marquis Wellesley, to endeavour to lead the attention of the nation to this subject.' The manuscript of this work was transmitted to England in the spring, and published in the autumn of the year 1805.

Before we proceed, however, with the consideration of his ' Memoir,' it will be proper to recur to the prizes proposed by Mr. Buchanan to the universities, and some of the public schools, of the United Kingdom. They were accepted in the summer of 1804; by the several bodies to which they were offered, with the exception of the University of Oxford; by which they were declined, on the ground of certain objections in point of form. The prize compositions were directed to be delivered to the respective judges towards the end of the year; and early in the following spring, the prizes were awarded to the successful candidates. Of the compositions which were thus honoured, the greater number were afterwards published, as well as a few others, which had proved unsuccessful. In the University of Cambridge, the prize for the Greek ode was adjudged to Mr. Pryme, of Trinity College; and at Eton to Mr. Rennell, afterwards Fellow of King's College. At the same distinguished school Mr. Richards obtained the prize for the best Latin verses on the College of Fort William.

In Scotland, three Latin poems were also published, by Mr. MacArthur, Mr. Adamson, and Dr. Brown, of which the two former were thought worthy of the prize by the universities of Glasgow and Aberdeen. The composition, however, which reflected the highest honour on its author, and on the occasion which called it forth, was the English poem on ' the restoration of learning in the East,' by Charles Grant, Esq. then Fellow of Magdalen College, Cambridge. The poetical talents, the classical and oriental learn-

ing, the elevated sentiments, and the rich and varied command of language, displayed in this prize composition, attracted general admiration; and tended materially to promote the design which the proposer of the subject had in view, by directing the public attention to the revival of learning on the banks of the Ganges, and by exciting it to the duty and the privilege of improving the condition of the degraded natives of Hindostan, and of spreading throughout our oriental empire the blessings of literature and religion. A second poem on this subject was published at the request of the examiners, by the Rev. Francis Wrangham, of Trinity College.

Essays on 'the best means of civilizing the subjects of the British empire in India, and of diffusing the light of the Christian religion throughout the eastern world,' were published by the Rev. William Cockburn, Fellow of St. John's College, and Christian Advocate in the University of Cambridge, to whom the prize was assigned; by Mr. Wrangham, who with laudable zeal engaged in the prose as well as in the poetical competition; by Dr. Tennant, then lately returned as a military chaplain from India; and by Messrs, Mitchell and Bryce, to whom the prize was respectively adjudged by the Universities of Edinburgh, Glasgow, and Aberdeen.

The utility of the labours of missionaries, and the establishment of schools, was recognized by several of the writers. The consideration, however, of an ecclesiastical establishment, was reserved for Mr. Buchanan himself; whose 'Memoir' was intended to point out the expediency of such a measure, 'both as the means of perpetuating the Christian religion among our own countrymen, and as a foundation for the ultimate civilization of the natives.'

After the extensive circulation of the work itself, and the ample discussion of its subject, which we have witnessed; more especially after the ecclesias-

tical appointments which have lately taken place, and which must be attributed chiefly to the original proposal and the persevering efforts of Mr. Buchanan, it will not now be necessary to enter at large into the statements and reasonings of his able and interesting memoir.

The Memoir itself was with great propriety, and in a strain of dignified and impressive eloquence, dedicated to his Grace the late Archbishop of Canterbury, having been transmitted to this country before the death of that most reverend prelate was known in Bengal.

An appendix to the Memoir contained a variety of important information on the superstitions of the Hindoos, tending powerfully to correct the erroneous opinion so commonly entertained of them at this period, as a mild, humane, and inoffensive race.

It had long been an object of anxiety to the superintendants of the college of Fort William to obtain a version of the scriptures in the Chinese language. After many fruitless inquiries, they in this year succeeded in procuring the assistance of Mr. Lassar, a native of China, and an Armenian Christian, whose name is now well known as a learned professor of that language. Mr. Lassar arrived at Calcutta in a commercial capacity; and having met with some difficulties, he became known to Mr. Buchanan, who, appreciating his talents, generously liberated him from his embarrassments, and engaged him at a stipend of three hundred rupees per month to devote himself to the translation of the scriptures, and to the instruction of a Chinese class, formed of one of the elder, and three of the junior members of the missionary establishment at Serampore. The expected reduction of the college rendering it inexpedient that Mr. Lassar should be attached to that institution, this stipend was afforded for about three years at the sole expense of Mr. Buchanan. To his

liberality, therefore,<sup>1</sup> must be chiefly ascribed the progress which has been made in that quarter towards supplying the vast empire of China with a translation of the sacred volume into its own extraordinary language.

The name of Mr. Buchanan appears in the year 1805, in the list of members of the Asiatic Society. He had probably been elected previously to that period; and if he did not contribute to the curious and valuable 'Researches' of that learned body, it was not so much from any want of interest in their labours, as from the pressure of his various employments, which allowed him only to devote his leisure to inquiries which were exclusively of an ecclesiastical and religious nature.

Two letters to one of his friends in this year contain proofs of the paternal anxiety with which Mr. Buchanan watched over the progress of the students of Fort William. The weekly reports of the different professors as to the proficiency of their classes were delivered to him every Saturday. Their representations, whether favourable or otherwise, were by him communicated to the college council, and ultimately, through them, or himself as their organ, to the Governor General. He mentions several instances of the beneficial effects of this watchful superintendence in stimulating even those who would otherwise have remained incorrigibly indolent to diligence and exertion. In a few cases, the discipline which had been originally announced was firmly and impartially enforced; sometimes, but very rarely, by absolute removal from college, and the consequent loss of promotion in the service; at others, by the kind intervention of Mr. Buchanan with the Governor General, in cases which admitted of apology or excuse, by permission to retire, and an appointment which sufficiently marked the circum-

<sup>1</sup> See the *Christian Researches*, p. 11; *Christian Observer*, for 1809, p. 601; and Dr. Marshman's *Clavis Sinica*, Preface, p. ii.

stances of inferiority in which the neglect of college duties had issued. Upon one such occasion Mr. Buchanan thus writes:—

‘ It would have given me great satisfaction to have been able to send you such gratifying letters as I have often written, and am now writing, to various families in England, Scotland, and Ireland, respecting their sons who have passed a long period in diligent study, acquired honours, and then lucrative appointments. But it has been ordered otherwise. Perhaps all will be well. Poor ——’ (speaking of a student who had lately died) ‘ had certainly been cherishing solemn and serious purposes the fortnight before his death; and he no doubt died the child of many prayers. —— may yet prove himself to be the child of religious parents. Their case, however, speaks loudly to us who are fathers; teaching us to walk with humility and fear before God, committing our children to him in prayer and tears, and with much wrestling for a blessing on them, when they depart from us. The world says, ‘He who hath children, hath given pledges to fortune.’ The Christian knows how this is to be translated.’

Upon the general subject of religion in Calcutta Mr. Buchanan gave the following encouraging accounts to one of his correspondents.

‘ We have had divine service at the mission church lately for the settlement. The punkahs make it very pleasant; but it was found to be too small for the auditory; many families going away every Sunday morning; seats being in general occupied an hour before service.

‘ You will be glad to hear that —— still perseveres in listening to sacred things; as do many other young political servants whom you do not know. The demand for religious books, particularly of evangelical principles, has been very great these two last years. Messrs. Dring told me they had sold an investment of fifty 8vo. Bibles in the course of three months.’

In a subsequent letter Mr. Buchanan thus continued his account of ecclesiastical affairs, after prefacing it with an act of kindness to a clerical brother.

‘On account of the increase of our congregations we are about to have two morning services on Sunday; the first at seven o’clock in the old church, and the second at the usual hour of ten at the new. This is very agreeable to a great majority. Only Mr. Brown and myself will officiate at the old church. We shall of course (at least I shall) continue to officiate as usual at the new.’

About this time Mr. Buchanan thus mentions to a friend and relative the mixed nature of the congregations in Calcutta.

‘We have some of all sects in our congregations; Presbyterians, Independents, Baptists, Armenians, Greeks, and Nestorians. And some of these are part of my audience at the English church. But a *name* or a *sect* is never mentioned from the pulpit; and thus the word preached becomes profitable to all.

‘Even among the writers in the college there are Presbyterians, Independents, and Methodists. Their chief difficulty at first is from the ceremonies of the English church, which few of them ever witnessed till they came here.

‘I must lie down awhile and dictate to an amanuensis, for it is very hot. The thermometer is to-day near 110.

‘When the Hindoo had laid down the pen, and I had got up from my couch, he asked me what kind of a thing a *Methodist* was. I told him that it was a Christian man in the little isle of Britain, who prayed too much, and was “righteous overmuch.” The lad stared, and said, ‘How can that be? So it is, said I; behold that man (pointing to —’s picture), who is reputed a Methodist in England, and is a subject of ridicule, on account of his excessive

godliness. 'Among us,' replied the Hindoo, 'he would thereby acquire the more reverence and veneration.'

At the close of one of the preceding letters, Mr. Buchanan expressed his fears as to the result of some public measures, concerning which he had formed sanguine expectations; but not long afterwards he wrote in a more animated, and, as before, in a prophetic strain.

'The war seems to be now near its close; and it will probably be followed by a long reign of peace in India. Having obtained complete dominion over it, we shall then bless it with the Word of Life; and Christ will be once more glorified in the East.'

The fourth annual disputations in the oriental languages in the college of Fort William were held this year in the month of February, in the presence of Marquis Wellesley and the superior members of the government.

The extensive plan of the college of Fort William had never been approved by one distinguished correspondent of Mr. Buchanan, to whom he had been in the habit of communicating his own views upon that subject. This disapprobation he briefly notices in the following reply.

'Good men in England are yet in ignorance respecting the purpose or effects of this institution. I mean therefore to publish, shortly, all the official papers relating to this college, with some account of its first four years. This will be acceptable to many, and useful to all. In the mean time I have written a short memoir on an Ecclesiastical Establishment and Indian Civilization, a copy of which I have directed the bookseller to send to you.'

The work thus announced by Mr. Buchanan respecting the college, was accordingly compiled in the spring of 1805, and transmitted, together with his Ecclesiastical Memoir, to this country, where



it was published towards the end of the year. It was entitled, 'The College of Fort William in Bengal.'

Towards the end of the year 1804 and the commencement of the following year, a considerable degree of opposition to the doctrines inculcated by Messrs. Brown and Buchanan had been manifested by two or three of the other chaplains of the presidency. Mr. Buchanan was in consequence induced to preach a series of discourses on the doctrinal Articles of the Church of England. These sermons were of a very superior order, and were productive of a corresponding effect, in checking the clamour which had given birth to them.

## CHAPTER IV.

IN prosecution of the design which Mr. Buchanan had conceived, of effectually exciting the public attention in this country to the obligations of Great Britain to promote the religious welfare of its oriental dominions, and which he had already partially executed by the proposal of his first series of prizes, and the publication of his own 'Memoir;' he on the 4th of June 1805, addressed to the Vice-Chancellors of the Universities of Oxford and Cambridge, the proposal of the following subjects of prize composition in English prose.

' I. The probable design of the divine Providence in subjecting so large a portion of Asia to the British dominion.

' II. The duty, the means, and the consequences of translating the scriptures into the oriental tongues, and of promoting Christian knowledge in Asia.

' III. A brief historic view of the progress of the gospel in different nations, since its first promulgation; illustrated by maps, showing its luminous track throughout the world; with chronological notices of its duration in particular places.'

The candidates were permitted to prefix such title to the proposed works as they might think proper; and the munificent prize offered by Mr. Buchanan upon this occasion to each university was the sum

of five hundred pounds. He directed, that the prizes should be determined on the 4th of June, 1807, being the anniversary of the birth of our venerable Sovereign; 'whose religious example,' he added, 'had extended its influence to that remote part of his empire.'

The letters conveying intelligence of these very liberal offers were received towards the close of the year. They were soon afterwards accepted by both universities; and the spring of the year 1807 was appointed as the period for the delivery of the prize compositions to the judges who were to determine their merits.

A few days subsequent to the date of these proposals to the English universities, and not long before the departure of Marquis Wellesley from Bengal, Mr. Buchanan communicated to his Lordship his wish to be absent from Calcutta during four months; both for the benefit of his health, which his residence and labours in India had considerably impaired; and also for the purpose of proceeding to the coast of Malabar, with the view of obtaining information relative to certain religious objects, which were particularly specified in his letter, and will be hereafter fully detailed.

With this request the Governor General signified officially his ready compliance; together with his entire approbation of the intended journey. It was added that the governments of Fort St. George and Bombay would be requested to afford him every assistance, as well in the progress of his journey, by the accommodation of the dawk bearers, or other conveyances of government, as in the prosecution of his inquiries on the coast of Malabar.

While Mr. Buchanan was preparing for this important and interesting journey, he was, for the present, prevented from fulfilling his intentions by a serious illness, the approach of which he first perceived on the 13th of August. He was well enough

to meet Lord Wellesley at dinner the next day, and on the two following complained only of weakness and languor. On the 17th a decided attack of fever came on; and on the 19th, danger was apprehended by his physician.

Of this alarming illness, a brief but remarkable memorial has been preserved in the handwriting of Mr. Brown, who appears to have attended and watched over his valued friend and coadjutor with fraternal anxiety and affection. The feelings and sentiments of Mr. Buchanan at this trying season, as described in the paper alluded to, are such as, while they may surprise some readers, will appear to better judges to be the genuine effusions of a pious mind, alive to the apprehended solemnities of a dying hour.

On the evening of the 20th of August, Mr. Buchanan spoke much to his friend of his state and views; told him that he had been looking for his hope in the Bible, and that he had found it in the 51st Psalm, and in the history of the penitent thief upon the cross. He at the same time gave directions to Mr. Brown respecting the college, his papers, and his affairs. The next day he was still more strongly impressed with the idea that he should not recover. Under this persuasion, he mentioned the place in which he wished to be interred, made some observations respecting his books, and desired that his sermons might be published after the arrival of his 'Memoir' in India.

Mr. Buchanan next adverted to his experience and views as a Christian; declared his entire renunciation of his own merits as any ground of acceptance with God, lamented his unprofitableness, and spoke of himself in terms of the deepest humility. He then again referred to the church and to the college, and suggested various hints respecting both. After this he recurred to his present feelings and circumstances. He expressed his fear

of living, and his desire of being received as the least and lowest of the servants of God. He was anxious to glorify him by his death, and prayed to be preserved from the enemy at the last hour, that he might not do or say any thing to weaken the testimony he had borne to the truth in that place. There was nothing, he said, upon earth for which he had a wish, besides his wife and children; that she was much before him in experimental knowledge, and had been twice on the wing to leave the world; (he knew not, alas! that she had in fact already taken her flight!) that his children would be brought up in the nurture and admonition of the Lord; that if sent to Scotland, they would be in the heart of Sunday schools and of true religion; or that in England, the ——'s, and other friends who feared God, would take care of them. After thus speaking of his children, Mr. Buchanan alluded to a painful letter which he had lately received from one of his correspondents; and lamented what he considered his unkindness, in forbearing to encourage him during the labours of the last five years. He then expressed a hope, that his death would prove useful to two persons whom he particularly named.

On the morning of the 22d, Mr. Brown, on entering his sick chamber, found him still fixed in his opinion that he should die, and opening his spiritual state to another Christian friend. He then took a review of the way in which the providence of God had led him from his earliest years; and gave his friends a brief sketch of his history: the romantic project of his youth; his residence in London; his conversion to the faith and practice of a real Christian; his career at Cambridge; his voyage to India; and his comparative banishment during the first three years of his residence in that country. At this critical period, Mr. Buchanan observed, his call by Lord Wellesley to the chaplaincy of the presidency,

and the subsequent establishment of the college, had given him an important work to perform; that his preaching, indeed (notwithstanding the specimens which have been before given of its ability and excellence, such was the high standard to which he aspired), had been unsatisfactory to himself, but that his spiritual labours and opportunities in college, though desultory, had often afforded him comfort. He added, says Mr. Brown, 'that *I* must preach,' probably intending his funeral sermon, 'though he felt himself unworthy to choose a text; yet that it must be from these words, "Being justified by faith, we have peace with God."'

'After praying earnestly,' continues Mr. Brown, for some time, he lay quite still, and then with great tranquillity and satisfaction said, 'What a happy movement! Now I am resigned; now I desire not to live. I am unworthy of this.' He then spoke of his hope, and said that he could only be saved by grace.'

After this conversation, Mr. Buchanan mentioned his wishes concerning his funeral and monument, and spoke of his departure from the world as a happy deliverance from the evils which he foresaw he should have to encounter, if he were to return to Europe. Alluding to his intended journey, which his present illness had prevented, he said, 'I am now about to travel not an earthly journey, but still to "unknown regions of the gospel." I shall now pass over the heads of old men labouring usefully for Christ; and at this early period be advanced to see what "eye hath not seen, nor ear heard, nor hath entered into the heart of man to conceive," and behold discoveries of the glory of Christ, "God manifest in the flesh," who hath come to us, and kindly taken us by the hand. He will lift us out of the deep waters, and set us at his own right hand. I once saw not the things I now see; I knew not the gospel. Now I pray, that the little I have known

may be perfected, and that God would complete his work on my soul.'

Mr. Brown adds, that his apparently dying friend was almost continually praying in a humble, submissive, patient, and fervent tone, for mercy and grace through Jesus Christ; and, with the apostle, that God might be glorified by his life or death.

Such is the interesting and instructive memorial which remains of this alarming illness of Mr. Buchanan. While it demonstrates the excellence and the solidity of the principles which could thus support him, it must surely excite in the mind of every reader a conviction of their value, and an earnest desire to possess the same consolation in a season of similar trial.

Of the progress of his recovery nothing is particularly recorded. The fever appears gradually to have subsided; and on the 4th of September he was so far restored as to be able to remove to Barrackpore for change of air, and afterwards to Sooksagur,

about forty miles above Calcutta. The remembrance, however, of his illness, and the impressions which an anticipated death-bed had made upon his mind, instead of being obliterated, as in too many instances, by returning health, were ever afterwards cherished and retained. The scene was, perhaps, intended to prepare him for the painful trial which was approaching; and both, as we shall shortly perceive, produced the happy effect of quickening him in his Christian course, and of rendering him even more zealous and unwearied in the service of his heavenly Master.

One of Mr. Buchanan's first exertions of recovered health was in writing the following reply to a pious man, who appears to have been known to him during the early part of his residence in England, and to have been employed as a humble preacher of the gospel. It was found among the papers of the late Mr. Henry Thornton, to whom it had probably been

sent by the person to whom it was addressed, for the purpose which the letter itself will explain. The Christian kindness and humility which it breathes sufficiently authorize its insertion.

*‘ Calcutta, 3rd Sept. 1805. ’*

**‘ MY DEAR FRIEND,**

‘ I received your letter by Mr. B—— about five years ago, and in consequence took him into my house for some time. The young man is in the army, and conducts himself, I hear, with propriety. I am sorry to find that my answer to your letter on that occasion has never reached you.

‘ A few days ago I received your letter of the 4th of November 1804, by Mr. Taylor, a missionary to India. In that letter you mention that you are still poor; and, what is better, that you preach the gospel to the poor. After so long an interval, it gives me great pleasure to learn that you are yet found faithful, and that in the midst of your poverty you have found the “unsearchable riches.” Your heavenly Father knoweth best what is good for you; and he hath, no doubt, led you hitherto in that narrow and peculiar path which was suited to your state, and necessary for the advancement of his glory.

‘ I have, on the other hand, been led in a broader road, and a more dangerous way. If I have been preserved, if I am yet, in my measure, faithful in dispensing the gospel, and in promoting by various means the interests of Christ’s kingdom, it is mercy; far more distinguished mercy, as it appears to me, than that which has been manifested in you. The gospel is not without its witness even in this place. The company of the faithful is increasing, and the opportunities of publishing the good tidings are multiplying.

‘ I inclose to you a note on my agents in London for fifty pounds. I should send you more, if I thought it would do you any good. If you should



want more, ask Mr. Henry Thornton for it, and I will repay him.

‘I was much pleased with your account of your aged father. I think on the whole you have reason to be thankful that your family are so well disposed of in the course of years and worldly revolution. It seemeth good to Providence to keep you all in a strait estate; and that is the general dispensation to God’s favoured people.

‘That you may be blessed yourself, and continue to be a blessing to others, is the prayer of,

Dear Sir,

Your sincere friend

C. BUCHANAN.’

During the temporary retreat of Mr. Buchanan at Sooksagur, for the re-establishment of his health, he was diligently employed in Hebrew, Syriac, and Chaldaic studies, with various accompaniments of Rabbinical and other commentators. In the midst, however, of this occupation, he was interrupted by the afflicting intelligence of the death of his wife. This distressing, though in some measure expected, event had taken place on the 18th of June, on board the East India ship, in which she was returning to England, off the island of St. Helena. Of Mr. Buchanan’s feelings upon this mournful occasion, as well as respecting his own late illness, the two following letters will afford an affecting and truly interesting picture. The first is to his friend Colonel Sandys.

‘*Sooksagur, near Calcutta, 22d Oct. 1805.*

‘MY DEAR SANDYS,

‘I have been at this place for some time past, in the hope of getting a little strength. I was visited by a fever about two months ago, and was despaired of for a day or two. But the prayers of the righteous were offered up, and my days have been prolonged:

It was with a kind of reluctance I felt myself carried back by the reflux waves to encounter again the storms of this life: for I had hoped the fight was done. Although unprofitable has been my life, and feeble my exertions, yet I was more afraid of the trials to come, if I should survive, than of departing to my rest, if it was the will of God. I had made a disposition of my fortune to Mary, and her pious purposes; (for she too had undertakings in view;) believing that she would be much more useful than I could. My first care on my convalescence was to write to *her* an account of that event. In a few days afterwards the Calcutta Indiaman arrived from St. Helena, and brought me the news of my dear Mary's decease! Before she went away I perceived that her affections were nearly weaned from this world; and she often said, that she thought God was preparing her for his presence in glory. She was greatly favoured in her near access to God in prayer; and she delighted in retirement and sacred meditation. She was jealous of herself latterly, when she anticipated the happiness of our all meeting in England; and endeavoured to chastise the thought.

' Her sufferings were great, but she accounted her consolations greater; and she used to admire the goodness of God to her, in bringing her to a knowledge of the truth at so early an age. It was her intention, had she lived to reach England, to have gone down with her two little girls to visit you; saying, "We shall behold each other as two new creatures." You had been accused to her of being too peculiar, and she wished to see what was amiss.

' When she found her dissolution drawing near, she solemnly devoted her two little girls to God; and prayed that he would be their Father, and bring them up in his holy fear, and preserve them from the vanities of this evil world. She said she could willingly die for the souls of her children; and she

did die, in the confident hope of seeing them both in glory.

‘ Having had it in contemplation to have followed my dear Mary to England next year, I had let my house at Garden Reach to Sir John d’Oily. I had also sold my furniture, horses, &c. previously to my proceeding to Malabar. But in the mean time I fell sick; and now that I have recovered, I mean to defer my journey to the coast till the new government be settled. Sir George Barlow is at present up the country; Mr. Udny is deputy-governor, Both of them are warm supporters of religious improvement in India, and I trust they will do good. They know nothing of my ‘Memoir,’ nor any one else but Mr. Brown.

‘ The B.’s here are affectionately concerned in my recovery, and pay me every attention in their power. I do not know whether I shall go to England next year or not; I am now a desolate old man, though young in years. But my path will, I doubt not, be made, “clear as the noon-day.”

‘ By your late letters I see that you are “flourishing like a palm-tree.” How often have you passed the palm-tree in India, without comparing it to the righteous man!

‘ My dear Mary’s name and character was latterly well known among the excellent of the earth; and her memory has left a fragrance for years to come.’

Mr. Buchanan then mentions the lamented and unexpected death of the Marquis Cornwallis; who had lately arrived to resume the government of the country, which had been already so signally benefited by his former administration.

‘ The body,’ he observes, of this illustrious nobleman, ‘had no honourable interment; neither a clergyman to read the office, nor a coffin to put it in. Thus ended his earthly name and greatness. God promised to Jacob, as a temporal blessing, that his son Joseph “should close his eyes.” It is indeed a

blessing to have a righteous son or daughter to hallow our remains in death. May you have that son, and I that daughter!

‘Yours affectionately,

‘C. BUCHANAN.’

Having derived much benefit from the change of air, and the retirement which he had enjoyed during two months at Sooksagur, Mr. Buchanan, on the 4th of November, returned to Calcutta. A few weeks afterwards, he addressed a letter of considerable length to his Grace the Archbishop of Canterbury, upon the great and important subject of the promotion of Christian knowledge in India, which had of late so much occupied his mind, chiefly with reference to an ecclesiastical establishment, and the translation of the scriptures into the oriental languages.

He, at the same time, presented to his grace, for the archiepiscopal library at Lambeth Palace, in the name of the college of Fort William, and with the permission of the Marquis Wellesley, a valuable copy of the Mahommedan Koran in folio, beautifully ornamented with paintings and oriental enamel, and written by the pen of the Suldaun Allavuddeen Siljuky, about four hundred years ago. Which was found in the library of Tippoo Sultan at Seringapatam, after the reduction of that capital by the British armies.

On this he says,—‘By depositing the most valuable Koran of Asia in the ancient library of the Archbishop of Canterbury, the college of Fort William would intimate, that the sway of the East, once usurped by the Arabian impostor, has now reverted to a Christian power; and would express the hope, that, in return for this volume of emblazoned delusion, the Church of England will exhibit to all nations the dutiful act so long expected, and send forth to the inhabitants of Asia the true revelation of God.’

The reply which the archbishop was pleased to make to the preceding letter will prove, that his grace duly appreciated the importance of the subject of which it treated; nor can it be doubted that the representations of Mr. Buchanan contributed to the accomplishment of the great purpose to which his labours had been long directed.

About this time, a second attack of ague and fever again laid him aside for a fortnight. On his recovery, he was informed by Mr. Udny, that Sir George Barlow, now governor-general, had appointed him provost of the college, under the new regulation, which admitted only of one superintending officer. This honourable distinction afforded him an opportunity, which he immediately embraced, of manifesting both his disinterestedness and his friendship for his valuable associate. On the very next day he intimated to the government his wish to resign the appointment to the provostship in favour of Mr. Brown, in consideration not only of his long and meritorious services as a chaplain of the company, but of the extent of his family, and the slender provision which, in consequence of that circumstance, and of his liberal and charitable disposition, he had, as yet, been able to make for their support. No decisive arrangement, however, appears to have been made, until the arrival of final orders upon the subject from England.

Mr. Buchanan closed his ministerial labours this year by a sermon on Christmas-day, on the appropriate subject of the diffusion of that evangelical light in India, the dawn of which they were commemorating on that festival.

The usual college examinations first occupied his attention in the following year. At their close, towards the end of January, in writing to Mr. Grant respecting one of the students who had distinguished himself by his talents and assiduity, he mentions an idea which had occurred to him relative to the new

establishment at Hertford, and which may serve to shew the activity of his mind upon every subject connected with the improvement of India.

‘I have encouraged a few native moonshees to think of proceeding to England, to aid the students of Hertford college in their pronounciation of the oriental tongues. It appears to me that it would greatly subserve the cause of Christian knowledge in Asia, if the company were to invite to England a few respectable and learned natives every year. They would see us to advantage at home; but they see us at a great disadvantage here.

‘I forgot to say in my last how much I was gratified by your mention of the Chinese language in the printed prospectus of the new college which you sent me. That passage was highly valuable and important.’

It is, however, to be regretted, that the Chinese language has not yet been cultivated by the servants of the company either in India or in England, notwithstanding the facilities afforded by the Chinese class, the establishment of which, by Mr. Buchanan, has been already mentioned.

On the 12th of February, he again wrote to Mr. Grant, on the return of some of his friends to England, and thus expresses his sentiments on the political state of Europe, respecting which, though the period was then distant to which he looked forward, his view was remarkably just, as well as religious.

‘It is now nearly six months since we had any ships from England, and few private letters since April, 1805. By the overland packet, however, we learn the state of public affairs in Europe. If the combined nations should not be able to make much impression on Buonaparte, then may we believe that a remarkable period spoken of in the prophets is at hand. But if (as is most natural to suppose from the common course of things) he is to be shorn of his

power, then will another nation (that is, Britain,) be triumphant in the world, and another great event spoken of by the prophets may be expected, even that to which our Lord alludes, "And the gospel must first be published among all nations." For what other people can begin this work like us? It would require three centuries, judging by past history, for any other nation to be so matured by power and will to evangelize the heathen, as we now are, or rather as we shall be when the usurper of many crowns shall fall like Lucifer, and we shall be delivered from the fear of that dreadful event, his expedition to the East; for with infinitely more ease than ever Alexander did, may he march through these eastern countries, if he could once get his army to the south of the Hellespont.'

Mr. Buchanan's next letter to the same highly esteemed correspondent, displays in a striking yet unaffected point of view, the piety, tenderness, and humility of his mind, together with his unremitting anxiety, amidst infirm and languid health, for the great interests of religion. The hint of ecclesiastical preferment, to which he alludes, was very natural: It occurred to many in England and in India; and, amongst others, to his excellent colleague, Mr. Brown; who, as he had the best opportunities of knowing his talents and qualifications, wrote expressly to a distinguished person connected with India in this country, recommending, in the strongest terms, the elevation of Mr. Buchanan to the episcopal dignity in the east, whenever it should happily be determined to make such an appointment for our oriental dominions. For the present, however, let us hear Mr. Buchanan himself.

*' Calcutta, 1st March, 1806:*

*' Dear Sir,*

*' I was favoured to-day with your letter by the Thalia of the 25th of September last; and I am*

greatly obliged to you for your notice of the decease of Mrs. Buchanan, and for the tenderness of your expressions in relation to that event. She was indeed a model of humility ; so framed by a spiritual power, and richly adorned by the grace of God. I was not worthy of her ; but she has left two little daughters to read her history, who I trust will be chosen to follow her high example.

‘ The subject in your letter which you will chiefly wish me to notice, is that of my return to England. You desire I would stay beyond this year. I would with pleasure, if I thought it would be attended with good. But I must inform you, that since my late illness I am become infirm in body and mind ; and I am scarcely fit for those public duties in this place, which require the heart of a lion, and a countenance of brass. I trust the excursion to the Deccan, which I meditate taking next month, will be beneficial to me. The circumstance I communicate to you is not as yet, perhaps, very evident from my appearance, but it is so in fact.

‘ The good to be expected now will flow from other sources than Calcutta ; so I am less anxious about maintaining this strong post any longer. But if providence think fit, I will ; or rather I shall.

‘ As to returning in order to receive episcopal dignity, my soul sinks at the thought of it. I trust my lines will rather be cast in a curacy.

‘ Place the mitre on any head. Never fear ; it will do good among the Hindoos. A spiritual bishop will appear in due time.

‘ My thoughts pass not beyond next month, or that following. But I say thus much, that if I return this year, you may hope that it has been rightly ordered.

‘ I am sorry you should trouble yourself in noticing my difference of opinion with you on some points. I do not know that there is a right or a wrong in them. They are varying shades of a pic-



ture we both love. If any thing I have ever said or done gave you uneasiness, I pray you to pardon me. I have no opinion on any thing, at least I desire not to maintain any, but what concerns the gospel of Christ. Had I been brought up in your school, and sat in your chair, I should probably think as you do. But we are both scholars in the school of Christ, where all are taught "the same words." And we shall wonder hereafter, (if it be given us to look on from above,) that our right and wrong, our truth and error, in India and England, should be overruled to harmonize for the glory of God.

'I preach to-morrow a discourse before the government: "and the gospel must first be preached among all nations," Mark xiii. 10.—my last effort, I suppose, on these subjects. On Monday, the next day, the Governor General delivers his annual speech before the college; for which I have furnished him, at his desire, with some notes. Much depends, very much, which I have not time now to explain to you, on the complexion of his discourse. And many are waiting with solicitude the result; many on both sides.

'If he admit the word 'civilization' into his speech this year, you may expect to hear the word 'religion' next year. For thus by slow degrees we must proceed.

'If I were nearer to you, communication in present circumstances would be useful. As it is, little can be done.

'May your sun continue long to give its light in your present sphere. Your work that remains, may it be wrought in humility of soul, that heavenly frame! and your decease, like that of Jacob, may it be attended with blessings; blessing your own family, and embalming your memory among the righteous that remain.

'P. S. I read, sometimes with tears, (which flow more commonly than usual) the two last pages of your son's poem.

‘ I hope the prose composition of the other will be published. With the helps of the two last years he may enlarge and improve it; and I shall be obliged to him if he will permit it to be published at my expense.’

The annual disputations in the oriental languages, to which Mr. Buchanan refers in the preceding letter, were held on the 3rd of March, on which occasion Sir George Barlow, the new Governor General, presided as Visitor.

The disapprobation with which the extensive nature of the college of Fort William had been viewed by the Court of Directors, had long prepared its superintendants to expect a reduction of its establishment. Anticipating therefore, the suspension of that department in it which had hitherto been instrumental in promoting translations of the scriptures into the oriental languages, they were anxious to make some provision for the continuation of these important works. With this view they resolved to encourage individuals to proceed with versions of the scriptures, by such means as they could command; purposing, at the same time, not to confine this encouragement to Bengal, but to extend it to every part of the East, where fit instruments could be found. Mr. Buchanan particularly determined to devote his influence as Vice-Provost of the college, in aid of the translations then in the hands of the missionaries at Serampore, and to endeavour to excite the public interest in their favour. For this purpose, early in the year 1806, he drew up ‘ Proposals for a Subscription for translating the holy Scriptures ’ into fifteen oriental languages; containing a prospectus of Indian versions, and observations on the practicability of the general design. To these proposals, thus composed by Mr. Buchanan from materials partly furnished by the missionaries, their names were subscribed; and in the month of March,

copies were distributed liberally in India, and in England; in this country to the Court of Directors, to the Bench of Bishops, to the Universities, to Lord Teignmouth, as President of the British and Foreign Bible Society, and to some other public bodies, as well as to many private gentlemen. In India, copies were transmitted to nearly the whole of the principal civil, and to many of the military officers, in the Company's service, from Delhi to Travancore; to many of whom the mission at Serampore was previously unknown. Mr. Buchanan obtained permission, at the same time, to send the proposals, in his official character as Vice-Provost of the college, free of expense, to all parts of the Empire; and he accompanied them in most instances with letters, which amounted to about one hundred, from himself.

In two of these letters to friends in England, Mr. Buchanan informed them it had been at first intended that they should issue from the college, under the sanction of government. It appears that he communicated the manuscript to the Governor General; but, although he was personally disposed to favour the undertaking, he declined authorizing a measure which might appear to identify the government too closely and prominently with an extensive plan for promoting Christian knowledge amongst our native subjects. Whatever may be conceded, as to the cautious policy of this conduct, it cannot but be regretted, that the noble and extensive work thus projected could not have been placed under the immediate superintendence and control of the college of Fort William: possessing as it did, in the assemblage of oriental scholars collected around it, such superior facilities for its execution; and connected as it was with the Church of England, and consequently affording a pledge, both as to soundness of principle and unity of design, which could be expected from no other quarter.

It was, however, plainly implied in the proposals,

that the undertaking would enjoy the countenance and support of the college; and it was doubtless on this ground that the concurrence of the public was principally obtained. That expectation was accordingly expressed in the following terms.

‘Our hope of success in this great undertaking depends chiefly on the patronage of the college of Fort William. To that institution we are much indebted for the progress we have already made. Oriental translation has become comparatively easy, in consequence of our having the aid of those learned men from distant provinces in Asia, who have assembled, during the period of the last six years, at that great emporium of eastern letters. These intelligent strangers voluntarily engage with us in translating the scriptures into their respective languages; and they do not conceal their admiration of the sublime doctrines, pure precepts, and divine eloquence of the word of God. The plan of these translations was sanctioned at an early period by the Most Noble the Marquis Wellesley, the great patron of useful learning. To give the Christian scriptures to the inhabitants of Asia is indeed a work which every man who believes these scriptures to be from God, will approve. In Hindostan alone there is a great variety of religions; and there are some tribes which have no certain caste or religion at all. To render the revealed religion accessible to men who “desire” it: to open its eternal sanctions, and display its pure morals to those who “seek a religion,” is to fulfil the sacred duty of a Christian people, and accords well with the humane and generous spirit of the English nation.’

Another passage of the document, from which the preceding extract is taken, announced in India the formation and the proffered friendship of the British and Foreign Bible Society, as furnishing material encouragement to the proposed undertaking. Thus accredited and patronized, the address from the mis-

sionaries of Serampore was advertised in the government gazettes, and published throughout India; and such was the approbation with which it was received, that in a short time the sum of sixteen hundred pounds was subscribed in aid of the intended translations.

The communication of the proposals in question to the British and Foreign Bible Society was made by Mr. Buchanan in the month of March. He at the same time recommended that a sermon should be preached before the society 'on the subject of oriental translations;' and with the zeal and liberality which had now so frequently marked all his proceedings, requested, 'that the reverend preacher would do him the honour to accept the sum of fifty pounds, on delivery of a printed copy of the sermon to his agents in London, for the college of Fort William in Bengal.' This proposition was at first acceded to by the Committee of the Society; and the Rev. John Owen, one of its able and indefatigable secretaries, was requested to become the preacher.<sup>1</sup> It was, however, upon reconsideration, unanimously agreed that, as the measure did not fall strictly within the professed object of the society, and might open a door to practical irregularities, it would not be expedient to sanction its adoption. The generous offer of Mr. Buchanan was, in consequence of this decision, respectfully declined.

A similar proposal was transmitted to the vice-chancellors of the Universities of Oxford and Cambridge, that two sermons should be preached before each of those learned bodies, on the translation of the scriptures in the oriental languages, by such persons as the universities should appoint; accompanied by a request, that each of the four preachers would accept the sum of thirty guineas, on the similar condition of the delivery of a printed copy of the sermon

<sup>1</sup> History of the British and Foreign Bible Society, vol. 1. p. 281.

for the college of Fort William. These additional offers to the universities were in each case accepted.

In the course of the preceding year, Mr. Buchanan received from the university of Glasgow, of which he had been formerly a member, a diploma conferring upon him the degree of Doctor in Divinity. By this title, confirmed as it afterwards was by a similar honour from the university to which he more immediately belonged, he will accordingly be designated in the continuation of these memoirs.

## CHAPTER V.

DR. BUCHANAN was now again looking forward to his long projected journey to the south of the Peninsula. On the 12th of March 1806, he thus wrote to a friend in England.

‘I proceed to Malabar in a few weeks. My delay has been chiefly occasioned by the difficulty of my resigning appointments and offices here, where there is no one to receive them. And even now, if I get off fairly I shall wonder.

‘I still’ continue in my purpose of going home about the end of this year. So that I shall possibly see you and your family once more.’

On the 22nd of March, Dr. Buchanan obtained leave of absence from the government for six months, together with renewed assurances of the countenance and assistance formerly promised; but his preparations for his journey were again interrupted by a return of ague and fever. This attack was, however, less serious, and of shorter duration than the former; so that at the end of the month he was able to wait upon the Governor General, who kindly offered to accommodate him with one of his tents for his intended journey to the coast. During the month of April, he continued his preparations for his approaching absence; attended an examination of the Chinese class at Serampore, and made arrangements for the performance of his clerical duties. His last

sermon previously to his departure was from the beautiful address in the Revelation of St. John (chap. iii. 7—13,) to the church at Philadelphia; which he probably considered as in some respects appropriate to that at Calcutta. Dr. Buchanan spent several of the days immediately preceding his journey with Mr. Udny, who appears to have entered with much interest into his views for the promotion of Christianity in India. The late learned and lamented Dr. Leyden had once proposed to accompany him in his tour; but this plan, though it would doubtless have proved mutually agreeable and beneficial, was finally abandoned.

The design of this extensive and laborious journey cannot be better explained than in the following quotation from the account which Dr. Buchanan afterwards published of his Researches.

‘ In order to obtain a distinct view of the state of Christianity and of superstition in Asia, the superintendents of the college had, before this period, entered into correspondence with intelligent persons in different countries; and from every quarter (even from the confines of China) they received encouragement to proceed. But as contradictory accounts were given by different writers concerning the real state of the numerous tribes in India, both of Christians and natives, the author conceived the design of devoting the last year or two of his residence in the East to the purposes of local examination and inquiry.

‘ The principal objects of this tour were to investigate the state of superstition at the most celebrated temples of the Hindoos; to examine the churches and libraries of the Romish, Syrian, and Protestant Christians; to ascertain the present state and recent history of the eastern Jews; and to discover what persons might be fit instruments for the

<sup>1</sup> *Christian Researches*, Introduction, pages 7, 8.



promotion of learning in their respective countries, and for maintaining a future correspondence on the subject of disseminating the scriptures in India.'

Such were the important views with which Dr. Buchanan entered upon his intended journey; nor is it any disparagement to travels undertaken from motives either of personal curiosity or of public utility to assert, that the tour which he was meditating, derived from its disinterested and sacred objects a peculiar degree of dignity and value. With the exception of the accommodations afforded him by the kindness of the Governor General, and the hospitality of the British residing at the different stations through which he passed, Dr. Buchanan's extensive tour was undertaken exclusively at his own expense.

On the third of May, he left Calcutta on his way to the south; and on his arrival the same day at Fulta, forty miles below that city, he wrote to Colonel Sandys as follows.

'MY DEAR SANDYS,

'I am thus far on my journey to Malabar. I have heard this morning that the fleet from England, which went to the Cape, is expected at Madras every day, as one of the ships is already arrived. In this fleet your friend Mr. Martyn is passenger. Mr. Jeffries has been appointed to act as my substitute in the new church in my absence; which will be about six or eight months: if indeed I should ever return; for my route is full of danger and difficulty to one infirm as I am. With some view, I trust, to the glory of God, I have purposed; but it is he who must dispose of me and my objects as shall seem to him best.'

From the time of his arrival at Juggernaut, Dr. Buchanan kept a regular journal of his tour, parts of which, it is well known, he afterwards published

on his return to this country. He maintained, also, a constant correspondence during his journey with the Rev. D. Brown; and from these letters a series of extracts shall now be given, which, avoiding, for the most part, the repetition of what he himself communicated to the public, will afford a connected view of his whole tour, and contain some additional information, as well as some instructive and interesting reflections on the various scenes through which he passed in this original and enterprising journey. It were only to be wished that these observations had been more frequent and extended. A few letters which he wrote to his friends in Europe in the course of his tour will also be inserted in their order.

The first letter to Mr. Brown, dated the 10th of May, from Fulta, informs him, that he continued in good health, and that his servants and travelling equipage were all well appointed. On the 13th he thus wrote from Contai.

‘I arrived here the day before yesterday in good health and fine spirits. My tents were first hoisted on the backs of elephants, belonging to a Hindoo Rajah, in my journey to the south. I ought always to speak well of the Hindoo people.

‘Mr. Mason’s kindness and attention are very remarkable; and I am in danger of being detained in my way, like Abraham’s servant, by hospitality, before the business be done. But I see there is much to be done by the way, which I thought not of.

‘I shall leave this place to-morrow, perhaps, or next day, and hope to arrive at Balasore on the 20th, where I propose to stay two days, and then proceed with the pilgrims (who now cover the roads) to Juggernaut.

‘I am in haste to pass over the marshy lands of the salt districts, lest fever should come. If it should come here, or before I arrive at my journey’s end, and you should not see me again, I pray you to consider it as the hand of God, giving glory to his

own cause in his own way, leading our feeble resolves in triumph to a certain stage, and then calling another servant. I leave all my temporal affairs in perfect order. I have no papers literary or religious ; so that no trouble awaits my executors, except those in England, to whom I have consigned the religious education of my two little girls.'

These concluding observations point out in a simple yet solemn manner the entire resignation of the writer to the Divine will, and evidently imply his preparation for every event of his journey. The spirit of calm yet devoted piety which they breathe, is at once to be admired and imitated.

In a letter on the 17th from Jellasure, where he waited for his elephant and horse, the following passage occurs.

'At Mohunpore, between Contai and this place, I stopped a night. Juggernaut is to be found there in miniature; having the same name and service. The Hindoo Zemindar gave me a feast, and presented me with a sword, a piece of fine cloth, and ten rupees at parting. When I began to eat, Juggernaut's bells began to ring. I asked the reason, and was told that Juggernaut had begun his supper. So we ate together for near half an hour, during which time the gongs and bells continued a horrid clangor.

'This temple is falling into decay for want of revenue.'

On the 25th and 27th, Dr. Buchanan thus describes from Balasore his mode of travelling.

'The commanding officer here has given me a guard of seven sepoy's all the way to Cuttack, which is seven days' march. I passed through a jungle where tigers abound. One sprung on a large bullock last week, but he could not carry him off, and the bullock escaped. The hunters shewed me their manner of shooting tigers with arrows.

'I leave this place to-morrow; and on the 4th of

June I expect to be at Cuttack. Juggernaut is only three or four days from thence.

‘I find it inconvenient to have many followers. I have therefore discharged some servants from this place, and also a supernumerary tent. I have but few wants, on a march, as to eating and drinking; and I cannot be troubled with table-cloths. I enjoy refreshing tea after my ride in the morning; for I generally ride one half of the march on horseback, and sometimes on an elephant. I occasionally use my gun, at which I was formerly as expert as any of the writers. But I feel a repugnance in killing harmless animals, which I did not feel formerly. Tell H—— that during the two last days’ march, I saw beautiful peacocks sitting on the lofty trees by the road-side, and monkies leaping from branch to branch holding their young ones in their arms.’

Dr. Buchanan’s next letter is dated May 31st, from Buddruck in Orissa, from whence he began to anticipate his approach to Juggernaut, and the frightful impression of which, from the bones of pilgrims with which the road in its neighbourhood was strewed, he has painted in such striking colours in the first published extract from his Journal.<sup>1</sup> The following account of a rencontre with a Hindoo Rajah is from his letter to Mr. Brown.

‘Juggernaut’s temples begin to multiply as I move on. The common huts are decorated by his horrid face. The Sanyasses (holy men) are now more naked; and the talk and manners of the Byraggies more licentious.

‘The Kunka or Kannaka Rajah paid me a visit at my tent last night, I had heard he had formerly murdered some English sailors who were wrecked on his coast between Balasore and Juggernaut, and therefore resolved not to acknowledge him as a gentleman. I accordingly desired a table to be

<sup>1</sup> Christian Researches, p. 19.

placed on the lawn before the tent, and one chair, in which I sat with a book before me. The Rajah came up with much ceremony, and presented a nuzzur. I did not rise from my seat, nor offer him one. He was much embarrassed. I spoke to him civilly; and presently rose up and made salam to him as a signal to depart. The crowd of faquirs and sanyasses could not understand this. After he was gone I told them the reason, and that I could not as a Christian padre bow to vice, whether in a Rajah or in a priest. This seemed something new to them; but one of them, a very old man, said it was very proper.

‘I believe I mentioned to you that it was my purpose to move rapidly by dawk along the coast from Juggernaut to Cochin, staying a few days at Madras. Hitherto I have suffered no inconveniences from heat or fatigue. I am therefore encouraged to try a flying course for a few weeks.

‘At Jagepoor, my next stage, the names of all the pilgrims are registered. Illustrious names for four hundred years back are found on giving a small fee.’

On the 6th of June Dr. Buchanan reached Cuttack, from whence he wrote the two next amusing and interesting letters.

‘I arrived here yesterday after eight days’ march without seeing a white face; aboriginal Uriahts, Burgahs, that is, Mahrattas, and Loll Jatris, being all my society. I hear I am expected at Juggernaut, fame having travelled before, and informed him that a company’s padre is on a progress. No unworthy suspicion is yet entertained, I believe; and I am received at the bhur or banian tree of each munzil with a hurrebol by my fellow padres and their flocks. The scene is rather comic; but so it is. Notes tragic I sound not; and thus we travel onward harmoniously together.

‘I dine to-day with Mr. Hartwell, register, and

to-morrow with Colonel Marley. Next day, Sunday, is sacred; and the next to it, Monday, I dine with the judge of the province, Mr. Ker, who has offered me every aid in the prosecution of my journey. On Tuesday I proceed for Juggernaut.

‘The novel scenes of this place occupy my attention, but I meet with nothing worthy of description. It is just as I told you; I have not yet had pen or pencil in my hand since I left Calcutta. I have lived too long for natural history. And what are called manners and customs are nearly as futile, to him who is inquiring in what state a people are in relation to the Almighty, and to the purpose of their creation.’

Of Juggernaut,<sup>1</sup> one of the principal objects of this journey; of his stupendous temple and countless worshippers; of the impure rites and ceremonies exhibited by his priests, and of the cruel sacrifices by which this Moloch of the East is propitiated, the public has been so fully informed by Dr. Buchanan himself, that it is unnecessary to repeat his dreadfully interesting narrative of the whole scene.<sup>2</sup> His letters to Mr. Brown, though in a somewhat varied form, contain substantially the same details; and, like the extracts from his Journal, to which any who are desirous of farther information are referred, cannot be read without the deepest emotions of horror and pity, and without exciting in every benevolent and Christian mind an ardent prayer, that the time may not be far distant when these abominations shall cease, and the tower of Juggernaut be replaced by the temple of the God of purity and love. A few circumstances, however, which did not appear in the Journal, shall be added from the letters to Mr. Brown, from the 14th to the 21st of June.

<sup>1</sup> The popular orthography of this word is here adopted, as more familiar to the English reader. For an account of the origin of this idol and his worship, see the eighth volume of the *Asiatic Researches*.

<sup>2</sup> *Christian Researches*, pp. 19—32.

*'Juggernaut, 14th June, 1806.'*

'I have lived to see Juggernaut. The scene at Buddruck is but the vestibule. No record of ancient or modern history can give an adequate idea of the valley of skulls. It is the valley of Hinnom. A history of Juggernaut would be "a roll written within and without" with blood, and obscenity, and woe.

'I shall not enter into farther detail of the state of superstition here. Suffice it to say, that all you have heard is true. A short record of facts may be committed to paper; but I have no design of disclosing the philosophy of Juggernaut at this time; and I hope that it will never be necessary.'

Such was Dr. Buchanan's intention at this period; but the time at length came when an imperious sense of duty compelled him to publish it.

'Tell H.' he continues, 'that the temple of Juggernaut is so high, that men appear on the top of it like crows; and that it is surrounded by a square area of great extent, in each side of which there is a gateway larger than the pagoda near your house.'

*20th June.*

'On Wednesday last, the great day of the Rutt Jatra, Moloch was brought out of his temple, amidst the voices of thousands and tens of thousands of his worshippers. I was so close to him, that his chief priest presented to me a garland taken off Juggernaut's neck.

'When the idol was placed on his throne, a shout was raised, such as I can never hear again on earth—not of melody or joyful acclamation, but a yell of approbation. The sublimity of the scene wrought in me strangely at times; and I had sentences of the Revelations and of Milton in my mind and on my lips, which I applied perforce to 'the assembly of the first-born, and their blest voices.'

‘ In Juggernaut’s temple nothing is to be seen of importance. The priests do not reside in it. They have their wives and children without. The service of the temple is performed by them in rotation ; and the principal abomination within is perhaps the dancing women, who twice in the day exhibit themselves before him.

‘ A chief object of my journey is perhaps accomplished by my having seen Juggernaut. For nine days past I have been in the midst of his abominations, riding about among the multitude. Nothing has been, I believe concealed from me. Every question is answered, and I scarcely wish to know more. I shall continue to mix with the people two days more, and then I proceed to Ganjam. Mr. Hunter is desirous that I should prolong my visit ; but my spirit of inquiry is exhausted, and my body is fatigued with my spirits ; so that I look forward to my journey for relief from this twofold oppression.

‘ I write this from the plain of skulls, near the sea ; and it so happens that a skull is under my chair, half-buried in the sand.’

*‘ Juggernaut, Saturday, 21st June, 1806.*

‘ I propose to proceed on my journey this evening, that I may find a place of rest for my Sabbath tomorrow, far off from Juggernaut. My best Sabbaths are generally in the wilderness.

‘ The number of pilgrims here is uncertain. Mr. Hunter has no means of probable calculation. From the nature of the place, we perhaps did not see more than two or three hundred thousand persons at the same time. But I cannot judge any more than I could say how many grains there are in a handful of sand.

‘ Can it be that the true seed of Abraham shall be “ as the sand upon the sea-shore for multitude ! ” Doubtless it is true ; and with this faith I conclude my last line to you from Juggernaut.’



Dr. Buchanan himself published his reflections on viewing the distant towers of Juggernaut, from an eminence on the delightful banks of the Chilka Lake; and the design which he then conceived of some 'Christian Institution,' which might gradually undermine the frightful idolatry he had been contemplating, and blot out its memory for ever.<sup>1</sup> This was on Sunday the 22nd. On the 29th he dates from Ganjam, and thus continues his correspondence with Mr. Brown.

'I write to you from a new Presidency. I am happy I did not die at Juggernaut (the danger was imminent). My record is engraved in strong legible characters; and it is of less importance where I shall die; I mean in reference to my testimony against the empire of Moloch, 'whose seat in the whole earth is Juggernaut.' The Brahmins, behind the Chilka Lake, offered to carry me to a suttee, in the flaming pit. Six, eight, or ten females often accompany the Rajah; the wife in the husband's pit, and the concubines in their own private and separate pits.

'Juggernaut's horrors have awakened me a little, and I have committed to paper some notices of my route from Bengal.

'On my entrance into the Madras territory, I have experienced great civility and attention. Here I leave my tents, servants, and equipage, and I proceed by dawn to Fort St. George. Mr. Cherry, the Judge, being doubtful whether I shall not feel inconvenience in having no servant at all, has issued orders for a dooly to be prepared for my steward, and has provided means of carrying him, close to my own palanquin, to the extremity of this province.

'I now encounter a new mode of travelling. How I shall bear it I cannot tell. The chief suffering is the want of a bed; which I have already sometimes

<sup>1</sup> Christian Researches, p. 81.

experienced. But I am anxious to get to the capital. On the other side I shall take my time.'

*' Ganjam, 1st July, 1806.*

' I proceed this evening on my journey to Visagapatam by dawk. I dine first with Captain E. He has been planting one lack and fifty thousand coconut trees, and has made a barren land like the garden of Eden.

' I have been among the mountains for some days, and visited Rumbó, the famous villa on the Chitka Lake. I look at what is wonderful or great in the eyes of men.

' My residence at each of my stations is a history, if it were written. New places, new characters, new politics. Truth alone is the same.'

*' Visagapatam, 6th July, 1806.*

' Before this reaches you, I shall probably be at Madras.

' I found travelling by dawk very pleasant. It affords me more time to stop at places of importance.

' The families here pay me much attention, and have made a party for me to go out to see a celebrated pagoda, (not yet noticed by any writer, because not seen) about sixteen miles in the interior among the mountains.

' I have no news for H. except that I live among lofty mountains; from which I see ships far off at sea, and hear the roar of the billows on the rocky shore.'

*' Visagapatam, 12th July, 1806.*

' The pagoda at Seemachalum is in many respects more interesting than Juggernaut. No scene of nature I have yet beheld is so romantic as the site and vicinity of this temple, which is built on a rocky mountain. You ascend nearly a quarter of a mile

by steps of hewn stone and of live rock. A stream of pure water issues from the mount; and this is the sacred fountain, and the origin of the temple. Here the idolatry of Juggernaut is exhibited in another form; but the substance is the same.

'I have not been able to disengage myself from this society till the present hour, I proceed on my journey this morning. I have passed the last two days with Mr. C. the collector here, at his beautiful mansion on the top of a hill, from which we look down on the deck of the St. Fiorenzo and the Albatross, which appear like two little boats below.

*'Samulcotta, 15th July, 1806.*

'I intended to have passed this place without stopping; but Colonel O'Reilly, who commands the troops here, came to the bazaar for me himself, and prevailed on me to stay a night.

'I am in great danger of being detained frequently in my future progress through these territories.

'I have this evening visited the botanic garden, over which Dr. R. formerly presided.'

From this point no letter to Mr. Brown occurs till Dr. Buchanan's arrival at Madras. In a memorandum book which remains, he notices a sail on the Godavery; and that at Ellore, where he hired bearers for Madras, he passed through a flat country bounded by the horizon.

On the 3rd of August he thus resumes his correspondence.

*'Madras, 3rd August, 1806.*

'I arrived here on the 31st of July, and am now hospitably lodged in the house of Mr. H. I was retarded in my journey by a fever, which seized me between Rajamundry and Ongole, far off from medical aid. It was accompanied by the same symptoms

as my former. I found a great difference between this last illness, in a palanquin in a jungle, and the former, when I was surrounded by the skilful and the good. On my arrival at Ongole, I obtained some medicine from a native, which was useful. I am now well again.

‘ Tell H. that all my way from the Chilka Lake to Madras I did not see one skull; that the people on the sea-coast are generally without caste; that they are humane to strangers; and that the women used to make broths and congee for me when I was sick of the fever. They eat pork and all meats. The Telinga missionaries will have a fine harvest, if they labour among them. No rain has fallen since I left Juggernaut. The weather has been temperate, and very favourable to my journey. I shall now, Mr. R. tells me, meet with rains in Tanjore.’

‘ *Madras, 6th August, 1806.*

‘ I have letters for every station to the south; and letters from almost every station inviting me to call. There has been so much blood shed at Vellore, and so many gentlemen murdered, that an attack on me would not be thought strange.

‘ In the meantime government have *authorized* me to proceed; and desired me to communicate my observations on the state of the Christians in the south. I trust, therefore, that my way is not of myself, but of providence directing me.

‘ I visited yesterday the deputy bishop at St. Thome; and the ancient Portuguese library. Mr. T. the Gentoo scholar, goes to see it to-morrow. It contains, among other valuable books, the Bullarium Magnum Romanum, or the Pope’s Statutes at large during the dark ages.

‘ At Trichinopoly is another famous library, and a Syrian church.

‘ Tell H. that I saw yesterday St. Thomas’s bones, preserved as a relic in a gold shrine: and that I saw

his grave, whence the Roman Catholic pilgrims carry the dust.'

*' Pondicherry, 13th Aug. 1806.*

' I have travelled these two days with Mr. E. the orientalist, and Mr. S. Judge, of Tinavelly. Mr. E. is extremely attentive to me, and wishes to oblige me by every information in his power.

' It is impossible for me to conceal my name, as was proposed. The Christians have heard of it, and I am greeted by them as one who comes in the name of government to do them good. I already know what is to be done at the missionary stations. Dr. R. and others informed me fully. From every quarter there is a cry of the sheep for a shepherd. They meet and pray under a tree, and the Brahmins mock.'

Dr. Buchanan's next letter is dated from Ziegenbalg's church in Tranquebar, August 25th. Of the visit which he paid to this spot, consecrated by the memory of the first Protestant missionaries to India, and of his subsequent arrival at Tanjore, he has given an account in the work which has been already referred to.<sup>1</sup> This was, however, so interesting a part of his tour, that it appears desirable to give a sketch of it from his correspondence, together with a few particulars, which were either wholly omitted, or but partially detailed in his Journal.

' I have just visited the tomb of Ziegenbalg, which is on the side of the altar in the church he built. It was consecrated on the 2nd of October, 1718, and he died on the 23d of February, 1719. I heard divine service performed in the Tamul tongue, and about two hundred natives sung the hundredth Psalm. During the sermon, some of them wrote on an olla or palmyra leaf. The missionary told me

<sup>1</sup> Christian Researches, p. 65—81.

that the catechists sometimes take down a whole sermon in this manner, and repeat it to the children in the evening.

‘ I also visited Ziegenbalg’s dwelling-house, built by himself, and not altered since his time. I inspected the records of baptism, commencing in May, 1706. Mr. C. a missionary here, told me they had some thoughts of celebrating the hundredth anniversary this year, but they had no money.

‘ I then visited the library in which Ziegenbalg first preached; and afterwards a small chapel on the sea-shore, in which he sometimes exhorted. The library is extensive and valuable, but in a perishing state. Here I found the Hindostanee Psalter; and I am informed, that at Tanjore I shall find a Hindostanee Grammar, published about sixty years ago.

‘ The Jesuits at Pondicherry have a fine collection of ancient Indian history. They very politely gave me all the books I wanted, and letters of introduction to their brethren in the south. They also furnished me with a late statement of their churches in India; and Padre B. requested leave to correspond with me in Latin.

‘ Dr. John is at Tanjore, where I expect to see him and Mr. Kolhoff in two or three days.

‘ The most pious man I have yet found is Mr. S. a young missionary lately arrived. He assured me that there are some real Christians among the Hindoo converts. At Cuddalore, I passed a night with Mr. H. At that place the Cadet Company (one hundred and twenty strong,) is now established, on account of the salubrity of the situation.

‘ At the celebrated pagoda of Chillumbrum, near Porto Novo, I was admitted (I know not why) into the interior, while the priests made Pooja. I never had such a clear revelation of this idolatry before. The dancing girls were present. The judge of the place, Mr. R. had introduced me to the Brahmins the evening before, in the outer court. During the

ostentory, two immense bells were rung and drums were beat. My heart began to palpitate a little, from fear I believe; and I hastily retired. This is a remarkable scene. I could easily pass a month at every stage. This is more illustrious than classic ground. For here Ziegenbalg and Grandler preached the gospel to men, whose descendants I have conversed with, and who can justly appreciate the heavenly gift. The Danish governor here invited the missionaries to meet me. Tanjore is the grand theatre of the gospel in late years, and to that place I proceed this afternoon; but I shall stay one day at Combeconum, where the oriental E. is judge. He is very anxious to see some pages of a Portuguese book which I procured from the Jesuits at Pondicherry. It is about three hundred years old. He is a great admirer of the genius of Xavier, and thinks that a Protestant missionary of such powers might convert Hindostan.'

*' Combeconum, near Tanjore,*

*Aug. 27, 1806.*

' In the midst of some horrible-looking blood-red idols, I shall write a few lines. Mr. E. is not yet arrived here, having supposed that I should have staid longer at Tranquebar; which I should have done, had I not been afraid of a number of entertainments. These are sometimes useful, for the best information I generally obtain is from the chief people. They were all much surprised at the interest I took in the ancient mission of Ziegenbalg. The missionaries themselves were ignorant of many subjects of my inquiry; and were a good deal ashamed, I believe, at my notice of the former glory of the mission compared with its present state. I have reason to believe that the three London missionaries, Desgranges, Cran, and Mr. Palm,' are three holy

' Mrs. P. is a help-meet in the gospel. She learns the language

men; and it appears as if the glory had now departed from Germany, and was given to England. So Mr. S. speaks. He is a promising young man; and as his society gives him only three hundred rupees a year, I gave him a half year's salary to buy some clothes and books. Though he has been but two years in India, he pronounced a very good sermon in the Tamul tongue, which the native catechist told me was perfectly intelligible to all the congregation.

'It is a pleasant thing to see an assembly of natives listening most earnestly to a sermon. Every one of them can read the bible; and Luther's first Psalter (the German Gesang Buch) is very familiar with them. They sing a great variety of tunes with much propriety.'

*'Tanjore, 1st Sept. 1806.'*

'This is the grand scene of all. This is the garden of the gospel.

'Some days before my arrival here, the Resident, Major Blackburne, wrote to me, inviting me to reside at his house. This was unexpected, for as yet I had no communication with Tanjore. On my arrival there, I first waited on Mr. Kolhoff, and he shewed me two rooms, which he had prepared for my reception. He told me that the Rajah (Serfogee) was impatient to see me, and had directed the Resident to let him know when I came. I asked how the rajah came to know me. He said that the Resident had a copy of my Memoir, and of Mr. Mitchell's Essay.

'Mr. Kolhoff is first in piety, in ardour, in meekness, and in knowledge of the Tamul; for he has been brought up chiefly in India. His countenance is more expressive of amiable qualities of mind than that of any man I ever saw. Major Blackburne admires him much.'

faster than her husband, and devotes herself to the real object of the mission. Mr. P. is at Jaffnapatam.



*' Tanjore, 2d Sept. 1806.*

' On my arrival here on Friday last, the 29th of August, great numbers of Christians came to visit me; and Mr. Kolhoff introduced some particularly to me, as being truly godly and intelligent men. He gave me also an account of many triumphant deaths lately, both of men and women, young and old.

' As I went to the resident's house I passed through a long street inhabited by Christians only. They stood in rows as we passed, and bowed affectionately to their pastor, the young women coming forward with lively confidence, and soliciting his benediction. The infants also form themselves in little rows, and waiting his approach make the customary salutation, "God be praised."

' When we arrived at the resident's, he told me that the rajah had appointed next day (Saturday) at noon to receive me. I proceeded accordingly to the palace, accompanied by the resident; the rajah arose on our entrance, and taking me by the hand, led me to a seat on his right. He spoke English very well, and intimated that he knew me by name. After some conversation, he carried me up to his splendid apartments, which are ornamented with the portraits of the Tanjore kings. All around there is a display of gold, silver, and mirrors, English paintings, libraries, musical instruments, orreries, portfolios of oriental drawings, and many curiosities in art and nature. Finding that I wished to hear the music of the *vina*,<sup>1</sup> he ordered up the chief musician. He has a band of twenty performers, of whom twelve play on the *vina*, and one on the harp. The whole black band can read English music. In the evening his highness sent the band to Major B. where I dined. Six *vinas* and six singers played ' God save

<sup>1</sup> Described by Sir William Jones in the third volume of the *Asiatic Researches*.

the King,' in Tamul words, applied to the Maha Rajah. They played also a variety of English overtures and Indian airs, the master of the band sitting by and keeping time.

'My visit to the Rajah was very long. Our chief conversation related to Mr. Schwartz. When I first mentioned his name, his highness led me up to the picture of the reverend apostle. He then showed me the design for the groupe for the marble monument, now executing by Mr. Bacon in England. It represents the Rajah coming to the bed of the dying Schwartz, and taking him affectionately by the hand, while a number of boys are weeping at his feet.

'When I was about to depart, the Rajah presented me, to my great surprize, with the picture of himself, a miniature about six inches in length, elegantly set in a gold and silver frame, and glazed. We then went down stairs and resumed our seats. I took this opportunity (having previously acquainted the resident with my purpose, who communicated it to the Rajah) of thanking his highness, in the name of the society at home, and of all Mr. Schwartz's friends in India, for the remarkable kindness shewn by the Rajah to that worthy man, and to his successors, and for the munificent support granted lately by the Rajah to the body of Christians in his dominions.

'To this he replied in suitable terms, declaring it to be his purpose to befriend the Christians *for ever*. He then called for pawn; and immediately afterwards a servant came up with four pieces of gold cloth of different kinds, which the Rajah taking into his hands presented to me. He then put a chaplet of flowers round my neck, (this is the usual etiquette,) and a bracelet of flowers on my arms, and leading me and the Resident, one in each hand, to the steps of the hall, he bowed and retired.

'The Rajah has lately erected a college for

Hindoes, Mohammedans, and Christians. Fifty Christian boys are admitted, and taught by schoolmasters provided by the missionaries. The expense of this institution is (according to the account of the Resident) about five lacks of rupees. But this includes the expense of buildings. It is also a charitable asylum for the aged, and a choultry for travellers, there being an apartment for every denomination. His highness wished me to visit his college. It is about fifteen miles from Tanjore. He is now constructing a brass orrery to represent the Tyehonic system; which he wishes to believe rather than the Copernican, as it is the system of the Brahmins. He is still a heathen; but Dr. John says he is a Cornelius. The Brahmins fear him for his learning, and dread the result.

‘Last Sunday (the 30th August) was a great day among the Christians at Tanjore. It being rumoured that a friend of Mr. Schwartz was arrived, the Christians flocked together from all quarters. Divine service was performed three times. In the morning we all proceeded to Mr. Schwartz’s church in the Fort. It is a large commodious building, not inferior to your Calcutta church. Mr. Kolhoff read prayers in English, and I preached. When I came to the mention of the faithful ministers whom God had sent to his people in this place, there was a general commotion, and Mr. Kolhoff’s tears flowed fast, which not a little affected his flock. Having understood that the missionaries seldom prayed for the reigning prince of the country, I thought it expedient to say, (in enumerating the themes of gratitude of the church here,) ‘and it is their bounden duty to pray for the long life, peace, and prosperity of the present most excellent prince, who hath manifested by many munificent acts his regard for their happiness and welfare.’

‘At eleven o’clock the Tamul congregation assembled, filling the whole church, and Dr. John

Schwartz; and the mission here has given me from the library a Hebrew Psalter, which he constantly used: and also his Greek Testament: You shall have the latter if you like.

‘I proceed to-morrow to Trichinopoly, to Mr. Pohlé, an aged missionary; and a good Hebrew and Syriac scholar. I procured here a beautiful gilt Syriac Testament, and some tracts in Syriac, translated from the German by Mr. Schwartz. There is in the library a copy of Schultz’s Hindostanee Grammar, published at Halle, in 1745. Nor is that the first; for Schultz mentions one printed some years before by the Dutch ambassador at Agra, Johannes Joshua Ketelaer; and edited by David Millius at Utrecht.

‘I am now going to inspect Mr. Schwartz’s correspondence, which fills two boxes. He kept the letters of his friends, and destroyed his own. I could stay a month at Tanjore, but I must be gone. No fear of Vellore Brahmins or Mussulmans in this land. The Christians form a firm phalanx around me. But if I should not be permitted to proceed farther, I may be thankful that something is done here.

‘Tell H. that I have seen many wonderful things of late, but that I cease to wonder at any thing; and that I should be glad to have her, or some other little girl like Augusta, along with me, that I might enjoy the pleasure of seeing her *astounded* now and then.

‘The interesting scenes of the Christian missions have lately obliterated from my mind the poor Syrians and Jews, although I am just on their borders; and being on the borders, I can get no information about them from any European. Every body refers to Colonel Macaulay.

‘Mr. Pohlé told me, that a Romish priest, who was lately in the vicinity of Trichinopoly, preached the atonement with great clearness and force, to the

astonishment of the people; and that he had been removed by his superiors in consequence. I shall endeavour to find him out. If I could make a confidant of a Jesuit, he would be an admirable companion in my tour.

‘I have just read the orders of the Madras government, passed last year, excluding the French and Italian Jesuits from ecclesiastical authority in the Deccan, and granting the whole to the Archbishop of Goa, and his ignorant native priests. This circumstance renders my approaches to the Jesuits more facile. I must look into Goa. I have read in French, since I left Pondicherry, La Croze’s Christianity in India, a most admirable classical work. His chief subject is the inquisition at Goa, and the Syrian Christians; and his last pages are devoted to Ziegenbalg. He expresses a hope that some persons will be sent from Europe on an embassy to the Syrian Christians, to inquire concerning their state, learning, and religion, after so long an interval.

‘Joachim at Aughoor told me I should find them in five days’ march through the woods from Travancore palace; he called them *schismatiques*, whom no European or Romish priest had ever visited.’

During his stay at Tanjore, Dr. Buchanan wrote at considerable length to his venerable friend, Mr. Newton. His letter contained a sketch of his journey up to that time, with a full account of the gratifying scenes which he had lately witnessed among the Christians in that quarter. The publicity which has been already given to that narrative renders the repetition of it in these Memoirs superfluous. Two circumstances only, hitherto unnoticed, may be mentioned as occurring in the letter to Mr. Newton. One is that Dr. Buchanan, having heard much of the sculptures at Vellore, had intended to have been there on the 8th of July, which was two days before the dreadful massacre took place. ‘But the Provi-

dence of God,' he adds, 'retarded my steps. I was visited by a fever, which confined me for some time at a caravansera.' This temporary detention was probably the means of preserving his life!

The other additional circumstance relates to the newly converted Christians; 'some of whom,' observes Dr. Buchanan, 'have suffered persecution. This has, however, been so far useful, that it shows the serious change of mind in the Hindoo who can bear it. For it is often alleged in India, that the Hindoo can never be so much attached to Christ, as the Brahmin to his idol. The constancy of the native Christians in any instances of persecution for the faith is therefore a sufficient refutation of this calumny.'

On the same day on which Dr. Buchanan addressed Mr. Newton at such length, and on so many important topics, he wrote a short letter to his two little girls, then only four and five years old, the affectionate simplicity of which will render it interesting, at least to parental readers.

*' Tanjore, in India, 1st Sept. 1806.*

**' MY DEAREST LITTLE GIRLS, CHARLOTTE**

**AND AUGUSTA,**

' I hope you are very well. Whenever you can both read the Bible, let me know, and I shall go home. I want little girls who can say to papa at breakfast, ' Papa, we will read the newspapers to you, while you take tea.' I want little girls who can read when papa writes to them *so* ;<sup>1</sup> and who do not oblige him to draw little letters till his fingers ache.

' I am happy, my dear children, to hear so good an account of you. Be very good, and I shall come to you soon.

' I saw the two little daughters of the king of

<sup>1</sup> This refers to the first six lines of his letter, which Dr. Buchanan had taken the pains to write, or, to express it more plainly, to *print* in Roman characters.

Tanjore to-day. They are covered with pearls and diamonds; but their skins are black; and they cannot read one word, although they are about eight years of age. Therefore my own two little girls are more dear to their affectionate father than the princesses of Tanjore.

‘ C. BUCHANAN.’

On the 4th of September Dr. Buchanan wrote to Mr. Henry Thornton a letter which is valuable from the contemporaneous and almost local testimony which it contains respecting the cause of the unhappy massacre at Vellore, which was afterwards so indignantly brought forward to injure the interests of Christianity in India.

‘ *Seringham Pagoda, near Trichinopoly,*  
4th Sept. 1806.

‘ DEAR SIR,

‘ AT most of the stations between Calcutta and Madras there is an evident disposition to favour the establishment of a Christian ministry. But they have no clergy of any kind. Two Presbyterian ministers arrived at Visagapatam last year, and the inhabitants have now built a house for them. They insisted on their reading the Episcopal Liturgy; which they had the good sense to do; and in return they are allowed to preach an extempore sermon.

‘ At Cuttack, Balasore, Juggernaut, Ganjam, Rajahmundry, Nellore, and the intervening stations, there is ‘total eclipse.’ And yet in all these places the residents would probably support a minister, if he were on the spot. ‘We are indeed very bad,’ they say; ‘but if we had some encouragement, we should be better.’

‘ Lord W. Bentinck desired I would report my opinion on the best mode of ameliorating the state of the newly converted, in my progress through the Deccan. And indeed their state demands the atten-

tion of government; for I find that the Company's servants in some districts consider the Christian as the lowest caste.

'The success of the Protestant mission during the last century has been very great. Something more perhaps will be done during the present. The Jesuits have hewed wood and drawn water for us. I am as yet on good terms with them; and their information is generally more important than that of the Protestant missionaries. Schisms and dissensions at present disturb both Protestants and Catholics.

'A rumour has for some months pervaded India, that all castes are to be made Christians. I know the alleged causes of the rumour, but I consider them as inadequate to produce the present effect without a concurring Providence. This strange rumour of conversion is perhaps auspicious to the event itself; as the shaking of an old building announces its approaching fall.

'It was attempted to be shown, that the massacre at Vellore, which happened when I was in the neighbourhood, was in some measure caused by this rumour. But it has been proved by the evidence of the conspirators, that the design of resuming the Mohammedan dynasty in Mysore was planned by the princes immediately on their hearing the joyful news that the Tiger Wellesley, as they styled him, had been recalled from India.

'I have been just conversing with the Brahmins of this celebrated pagoda (which, according to Orme, once maintained 40,000), and they have been inquiring about Bonaparte. They have heard that on his arrival they are all to be made Christians.

'P. S. I have just measured the length of the granite stones of the Pagoda gate, which Orme says are five feet square, and thirty-three in length. But they are exactly forty-one in length.'



The next letter of Dr. Buchanan is addressed to Mr. Grant, and is chiefly occupied with the state of the missions supported by the Society for Promoting Christian Knowledge. The testimony at the close to the character of the native Christians, when compared with that of the unconverted Hindoos, is particularly gratifying.

*Madura, 14th Sept. 1806.*

DEAR SIR,

‘ I was lately favoured with a letter from Mr. Thornton, in which he mentions that you were yet well, and actively engaged in useful labours.

‘ Having been, for upwards of four months past, travelling in the interior of the country, I have heard but little of public affairs, and I do not desire at present to think of them. In consequence of my uncertain route, I am cut off from all correspondence, except that of the stations through which I have passed. This correspondence, however, is very interesting, as it usually refers to the suppression of idolatry, and the promotion of the knowledge of the only true God.

‘ As I suppose you are still connected with the Society for Promoting Christian Knowledge, I shall notice some particulars of their missions in those parts. I have now visited all the stations, and conversed with all the missionaries. At Tanjore I sat in conclave with three of them on the subject of the general mission, when they proposed that I should make a report to the Society of their present state. But this will not be necessary till I know what the Society has the power to do.

‘ I did not observe that the gospel flourished any where but in Tanjore. In Tranquebar, a holy remnant is left; perhaps also at Madras; but I heard not of many recent conversions. But from Tanjore streams will probably flow, like its own fertilizing rivers, throughout the neighbouring lands.

‘Of all the missionaries, Mr. Kolhoff at Tanjere is the first and best; a man of meek spirit, but of ardent faith, and a worthy successor of the illustrious Schwartz.

‘Mr. Horst and Mr. Shveiffvogel appear to be zealous men, pure in their life and doctrine.

‘Messrs Pohlé, John, and Rottler, are now old men, and incapable of labour in the proper duties of the mission. Dr. John, and Dr. Rottler, are conversant in natural history, which is often fascinating enough to become a study. Dr. Rottler is an amiable man, but seems to want energy.

‘Mr. Pohlé, at Trichinopoly, the senior missionary, is a learned man, but now stricken in years. He devotes himself chiefly to the *English* church at Trichinopoly, which of itself demands the whole labours of one minister.

‘Three men of learning and piety are wanted to fill up the places of Schwartz, Joenické, and Gerické. But it seems that such are not now to be found in Germany.

‘There is a great cry for bibles throughout the Tamul land. The poor funds of the mission here cannot supply them. I have visited several Christian villages where there were but two Bible-houses: Mr. Kolhoff wishes this to be immediately represented. As the Tamul version is now finally settled (like the English,) the society might print the bibles at home, and send out twenty thousand copies every year.<sup>1</sup>

‘I have conversed with many Hindoos of the Brahmin and other castes, who appear to be true members of Christ’s body. I have seen in the feeble-minded

<sup>1</sup> Nothing effectual appears to have been done towards supplying this pressing demand for bibles till the year 1810, when Mr. Brown preached a sermon at Calcutta upon the subject; and a subscription of one thousand pounds was, in consequence, raised towards the purchase of copies of the Tamul Scriptures, and the encouragement of a new edition. See *Christian Researches*, p. 60.

native of Hindostan, truth, generosity, a spirit without guile, ardent zeal for the faith, and a love for those who love the Lord Jesus Christ in sincerity. I am satisfied that our Saviour hath a church here; and that in process of time all castes will come into it.

I remain,

Dear sir,

Very sincerely yours,

C. BUCHANAN.'

On the 20th of September, Dr. Buchanan again wrote to Mr. Brown from Ramnad pooram, as follows:—

'In the province of Madura, the Romish churches are frequent. At Aour, or properly Aughoor, near Trichinopoly, is a church where the priest reads the Syrian mass instead of the Latin, which he does not understand. Nor do his people understand the Syrian; for to them he preaches in Tamul. He gave me a Syrian letter to his brethren at Cranganore. At this church there is an union of Romish ceremonies and Pagan superstitions. They have their Rutt Jattru. I examined the Rutt, which is built in the usual manner, with three cables to pull it. Only that, instead of the Hindoo devices, it has hell and the devils on the lower part, heaven and the blessed in the higher, and above all, the Pope and the cardinals. The priest, my friend Joachim, is so ignorant, that he did not seem conscious of any impropriety in having the rutt. I asked him how many thousands of Christians attended the festival: he said, generally about ten thousand; which number corresponds with the report of the collector of the district.

'The English here know little of these matters. Mr. C. a judge of circuit, told me he would proceed immediately to Aughoor to see this sight. I told him he might see it in many other places.

‘I passed three days among the ruins and antiquities of Madura. This is a fine station for the gospel.

‘I proceed from this place to the Juggernaut of the South, Ramisseram. There Mussulmans and Hindoos have consecrated the names of Adam and Abel.’

An interval nearly of a month occurred between the date of the preceding letter, and that of Dr. Buchanan’s next communication to the same friend and correspondent; during which he had visited the island of Ramisseram, and from thence had crossed to Ceylon. Of his visit to the latter island, both at this time and again about eighteen months afterwards, he gave some account to the public in his “Christian Researches;” but of Ramisseram, as well as Ceylon, it may not be uninteresting to add the following particulars:—

‘*Borders of Travancore, 18th Oct. 1806.*

‘The Rannee of Ramnad gave me a letter to the Pandarum or chief-priest of the Pagoda of Ramisseram, desiring that he would give me a catalogue of the Shanscrit books preserved in the temple from time immemorial. The rannee is the patroness (by hereditary right) of the temple. When I delivered the letter, the Pandarum informed the priests of its contents. They observed, that no catalogue had ever been given before. The Pandarum said he would give me an answer next day. In the mean time I paid him a visit of ceremony, and presented a nuzzur. The next day he sent to acquaint me that the catalogue was preparing, and would be ready for delivery in the evening; when I was requested to proceed to the Pandarum’s house. At five o’clock he came himself to accompany me, attended by his elephants and music, and the whole band of priests. In this procession I moved round the temple to the Pandarum’s house, where all the books were ex-

hibited in order. They are all written on ollas; and had generally the aspect of antiquity.

‘The Pandarum then presented the catalogue written on four ollas. It contains ninety-six Shanherit volumes, and seventy-two Tamul.

‘It was Mr. E. who suggested to me the attempt to procure this catalogue.

‘Ramisseram, or rather Ramacoil, or Ramacovel, that is, Rama’s temple, is a noble building. The aisles, or porticos of majestic height, are about six hundred feet long. No abbey or cathedral in Europe is of such magnitude. Like the other temples in the Deccan, its revenues are wasting away. But Juggermant will fall, I think, before Ramacoil. I saw no human bone in the island of Ramisseram. Christianity, in its worst shape, has civilized the Deccan. All descriptions of people are more humane and intelligent than the Hindoos of Bengal.

‘The Pandarum presented to me a fine shawl, (the Rannee gave me two,) and then procured a donie to carry me to Jaffnapatam. The wind was fair, and I was only one day on the deep.

‘The next day I visited the chief Romish church in Jaffna town; built by Padre Leonardo, who now presides in the island. This church is the largest structure of slight building which I ever saw. Every Sunday about a thousand or twelve hundred people attend, and on feast days three thousand and upwards.

‘Among the Dutch ladies are some examples of serious religion. Mrs. M. is a pious woman. She could not speak English; but she produced a quarto Dutch Bible well worn, and we conversed with each other in texts.

‘The chief justice spoke respectfully of Mr. Palm, and so did the other gentlemen at Jaffna. They wished me to go to Columbo, and report to the governor: he has himself already visited Jaffna, and Dr. S.’s collection.

‘ At Manaar I found Captain B. commandant of the Fort. He was a shipmate in the *Busbridge*. At his house I met Mr. M. son to the old lady at Jaffna. He happened to mention that he had *Busching’s Magazine* in German, containing Moon’s (the Dutch Governor at Cochin) account of the Jews at that place. This book is referred to by Foster, who writes notes to Bartolomeo, as the last and most authentic account.

‘ Mr. M. has promised to translate the whole into English, and send it to me in a fortnight.

‘ At Manaar I embarked in a donic, an open boat, about the size of a burr, for Ramisseram. The dandies of my own boat were Christians, but had never heard of the Bible. They had, however, a very good Christian custom. Before they hoisted the sail, they all joined in prayer to God for protection. Every man at his post, with the rope in his hands, pronounced his prayer.

‘ Next morning I re-embarked ; and when we were nearly out of sight of land, the wind began to rise again. We could not gain any land before it was dark. At four o’clock in the morning we were alarmed by the noise of breakers ; and in a few minutes we struck on Adam’s bridge. I had expressed a wish to see it ; and now I saw it in a perilous situation. The boatmen leaped out, and kept the boat’s head to the sea till she floated, and then forced her through the waves like a Masoolah boat.

‘ At day-light I saw the towers of Ramisseram near at hand, when we landed at Pomben, next the continent. The boatmen offered up their Christian thanksgiving for their deliverance from the peril of the sea. One of Mr. Schwartz’s catechists, who accompanies me every where, appeared to be a good deal edified by the scene.

‘ At Ramnad-pooran there is a good Protestant church and parsonage-house of stone, built by Colonel

M. and the Company about eight years ago. But they have no minister, and long much for a visit from some missionary.

‘ From Ramnad I proceeded to Tutycorin, where there is a rich Romish church, and a Dutch Protestant church.

‘ The Rutt is attached to this church, as at Aughear. The priest told me he walked before it in procession. In the Hindoo temples it is usual to ring bells and strike gongs the moment the idol is unveiled. In analogy to this, bells are rung and drums beat at Tutycorin when the Virgin Mary is unveiled. There are three bells, within the church, of large size, which have a terrible effect on the auditory nerves. I requested the priest to undraw the curtain before the Virgin, that I might see the golden image: but I was not apprized of the thunder that was to accompany the exhibition.

‘ I visited the prince in form, and inquired into the moral state of his subjects. He was denominated by the Dutch the Prince of the Seven Havens. The Dutch minister shewed me his library, in which I was happy to find Fabricius’s *Lux Evangelii*, in quarto. I went from Tutycorin to Tinavelly in my palanquin, without taking my eyes off this book.

‘ Tell H. who gets all my natural history and political remarks, that I write this at the bottom of the lofty mountain, called Cape Comorin, whose rocky head seems to overhang its base. The birds which build the pendulous nests are here numerous. At night each of their little habitations is lighted up, as if to see company. The sagacious little bird fastens a bit of clay to the top of the nest, and then picks up a fire-fly, and sticks it on the clay to illuminate the dwelling, which consists of two rooms. Sometimes there are three or four fire-flies, and their blaze of light in the little cell dazzles the eyes of the bats, which often kill the young of these birds.

‘ I did not pass through Cape Comoria gate in entering Travancore, but through another some miles northward, called Arampalli gate. The mountain called by sailors the Cape is again to the north of this. Arampalli is thought to be the Arguropolis of the Greeks. Here there is a fortified pass, and lines of two miles in length, composed of stone walls and towers. The guard received me with frowning looks. I had unfortunately not yet received my passport from Colonel Macaulay. I did not know, therefore, how I should be received at the gate. But when I was approaching it, I sent some of the armed peons who accompanied me, to inform the commandant that I expected he would be ready to receive me at the gate, and to afford me an escort to the Rajah’s presence. And thus I passed without opposition.

‘ Next day I arrived at Cottate, the Cottonia (hence the word cotton) of the ancients. It is still a flourishing place. The day after I came to Padmanburam; a fort and residence of the king, where his principal arsenal is established.

‘ From Padmanburam to Trivandram is a road shaded by lofty trees, called the King’s Road, whereon Brahmins and Nayrs alone are suffered to walk. The lower castes do, however, walk on it; but if they meet a Brahmin, they immediately leave it, and seek a path in the woods. A person sometimes precedes the Brahmin, to announce to passengers that he is near at hand.’

The date of Dr. Buchanan’s next letter is on the 27th of October, from the palace of the Rajah of Travancore at Trivandram.

‘ On my arrival here, I informed his Excellency the minister (a noble Nair of able and liberal mind) that I wished to pay my respects to his highness the Rajah; for so are these illustrious personages designated by the Company.



The Rajah sent his Vakeel to announce that he would receive me in form next day. In the mean time he gave orders for my accommodation and table. The Rajah's servants accordingly came the next day to escort me to the gate of the fort in which he resides. He is an affable and sensible man. He conversed on political subjects for about two hours; and was extremely desirous to have my opinion of the chief persons, European and native, in Hindostan. His grand subject, however, was to learn the particular purpose of my various and extensive tour. Nobody had been able to satisfy him on this head. I was very candid with him, and declared my objects plainly. He appeared to me a little thoughtful, and I did not know what impression I had made on his mind. His whole court of Brahmins and Nayrs understood every word that was said. When I was about to take my leave, he expressed a hope that I meant to stay some days with him. I told him I should.

On the same day I sent to him the Rajah of Tanjore's list of books, and also the Ramisseram catalogue. He read over both with great pleasure. I then requested that he would order his Brahmins to make out a similar list of their ancient books. He assented immediately; but the Brahmins resisted. The minister told me this. I asked whether the Brahmins governed the Rajah. At my next audience the Rajah told me the list was preparing.

Understanding that I had the Rajah of Tanjore's picture, he requested to see it. He was so much pleased with the beauty of the painting, that he desired to keep it for a day or two to show it to his ladies. It was three days before I could get the Rajah of Tanjore out of the Zenana. I mean to tell him this.

Mr. Schwartz's catechist, who accompanies me, is called Pascal. He was heir to a person of property, who died some years ago at Trivandram. He

proceeded from Tanjore accordingly to claim his inheritance about four years ago; but being a poor man, and ill supported, he was told by this court that his claim was not just. Mr. Kolhoff requested I would take Pascal with me, and represent his case to the Rajah. I did so; but having no hope of getting anything for him, I gave him an allowance as my interpreter. On my second audience, I represented his case to the Rajah. The matter was investigated in public next day; and on the day following (to the great astonishment of poor Pascal and all my servants) the Rajah put him in possession of a house and land in this place, and granted him the option of inhabiting it, or selling it immediately. He also delivered to Pascal bonds amounting to about six thousand rupees, and a great number of jewels. Pascal says he must build a church for all this.'

Dr. Buchanan then mentions a second successful application to the Rajah in behalf of a small body of native Christians at Moiladdy, a district of Travancore, who had hitherto been refused permission to build a church.

'I asked the Rajah,' he says, 'whether he had ever read of any people who were not allowed to worship their God? The minister was willing. At last the Rajah told me, he would himself soon visit the district of Moiladdy, and would then point out a proper place for the church. The Brahmins, I hear, first opposed the measure, alleging that the English would soon have the country, if they were allowed to introduce their religion into it.

'At my last audience the Rajah was very gracious. He presented to me some shawls; and when I was taking leave, he put an emerald ring on my finger. He at the same time gave orders, that two of his officers (Nayrs) should attend me throughout his dominions, wherever I was pleased to go. This last

favour was of a very peculiar nature, and altogether unexpected.'

Dr. Buchanan thus continues his correspondence.

' 1st November, 1806.

' From Trivandram I went to Poontara on the sea-coast; and here I first saw a Syrian church in the Romish communion. I mean in Travancore; for I before mentioned to you that I had visited one near Tritchinopoly. From Poontara to Angengo I travelled by the sea-coast, and had the pleasure to see a church every four or five miles. From Cape Comorin to Cochin there are about a hundred churches on the sea-shore alone. Of these the chief part are the Syrian Latin, or more properly the Syrian Romish churches. The priest reads the Syriac liturgy, not one word of which the people understand, and then he walks off; or he reads the Latin liturgy, with which the poor Christians are equally edified. Some of them (the private Christians) have, however, the prayers translated into Malayalim, or proper Malabar. The churches are snow-white, and are generally built in a grove of shady trees. Before each, on the sand of the shore, is a lofty cross; which, like the church itself, is conspicuous at a great distance.

' There was an insurrection of the Nayrs in Travancore last year, against the Rajah: three battalions of his Nayar body-guards revolted, and sought to kill the British resident, and the Rajah, and the present minister. Colonel M. fled to Cochin. The Rajah called in the *Christian* fishermen from the coast to defend him against the Nayrs. They assembled at Trivandram in immense numbers, each man armed with a short bludgeon. The bowmen from the hills appeared at the same time in the Rajah's behalf, and the Nayrs laid down their arms and fled. About fifty of the ringleaders were seized and

hanged. The battalions were broken, and the Rajah accepted of a subsidiary force from the English. This was a dreadful blow to the Brahmins, whose influence in Travancore is identified with that of the Nayrs.

‘ At Angengo I found apartments prepared for me by the British resident, Mr. H. who is appointed by the Bombay government. Angengo has been in possession of the English since 1628.

‘ At Quilon Dr. M., nephew to the colonel, entertained me. The subsidiary force is at present encamped here. At this place I saw Dr. H., the Hindostance scholar. He told me, that though he had been many months here, he had not yet met with any one who could give an account of the schismatic Syrians, as their churches were all in the interior, where Europeans cannot go without permission from the Rajah.’

The next letter, in which Dr. Buchanan announces his approaching departure to the interior of Travancore, will be read with lively interest by those who have followed him in his progress hitherto, and who are aware of the important result of his researches.

‘ *Calyculon, 4th Nov. 1806.*

‘ I am now about to proceed northward and eastward from this place to visit the Syrian churches. There is one very near to Mavelicar. The others are remote, situated (according to Dr. L.’s account) in impenetrable forests, where jungle fevers and tigers abound.

‘ The weather is dry and clear, and I have received a very different account of the regions I wish to visit. I shall however proceed no farther than may be prudent. I have told my servants, that they may remain behind if they please. But they choose to accompany me. The Rajah’s men encourage them. The Lord, who hath graciously led me from Cam-

buslang to Calcutta, and from Calcutta to Cape Comorin, will lead me in safety, I trust, through the mountains of Travancore. In many instances, already, mountains have been made a plain before me; and I am ready to believe that some good will result from a journey, hitherto so remarkably favoured by providence.

‘I think it right, however, to “put my house in order,” at this place, and leave the event to him, who disposes of the lives of his servants according to his eternal purpose and righteous will.

‘At a village near Calycoulon lives captain W. an old officer of a former Rajah. He is now blind, but his wife reads the bible to him. Hearing of my approach, he had prepared some questions to ask me, which had long been on his mind, relating to the doctrine of salvation. After supper he quoted several passages from the epistles to the Romans, Ephesians, and first of St. Peter; and asked, how can these things be?

‘After an hour’s discourse, the old man said, ‘It is even so, as I hoped.’ And he began to weep aloud.

It was surely worth a journey from Calcutta to Travancore to resolve the doubts, and to shed light upon the path of this aged Christian!

On the 5th of December, Dr. Buchanan communicated to his excellent correspondent in Bengal a long and detailed account of his visit to the Syrian churches in Malayala. As it has been already observed with respect to Juggernaut and Ceylon, the narrative in this letter is substantially similar to that which has been long since published,<sup>1</sup> and excited such general attention and interest. It will not, however, be deemed unnecessary to give a sketch of his introduc-

<sup>1</sup> See the Christian Observer, vol. vi. and Christian Researches, p. 112—150.

tion to the Syrian Christians, and to add a few extracts, containing some circumstances which have not yet met the public eye.

‘ *Cochin, 5th December, 1806.*

‘ My last letter from Travancore informed you that I was about to leave the sea coast, and to proceed into the interior of the country to visit the ancient Syrian churches. I have been enabled to accomplish my purpose, I have visited the remote churches situated amongst the hills at the bottom of the great Ghauts. The scenery of the country was every where delightful; the weather was cool and pleasant; and I have returned from an expedition, which was represented to be dangerous, in perfect health.

‘ Early in November, I left the sea-coast, having first supplied myself with plenty of gold and silver. I directed my course towards Mavelicar, the first Syrian church.

‘ The *kasheeshas* (priests) received me on my arrival with much civility, perceiving that I was accompanied by the Rajah’s servants. Their curiosity to know the object of my visit was very great; still greater when I took up their Syrian books and began to read; and when I showed them my printed Syriac books, which they could read. They produced the Scriptures, and their Liturgy; also Lexicons, and Grammars, Syrian and Malayalim. The Malayalim or proper Malabar, is a dialect distinct from the Tamul; but the character is nearly the same. It is considered by the learned Brahmins of this coast as the eldest and legitimate daughter of the Shanscrit.

‘ In the evening the church was lighted up for prayers, at which a good many of the people attended. Nothing objectionable appeared at this service. The priests pronounced the prayers without book, and chaunted their hymns, having their faces turned towards the altar. They have no images, but

on the walls were paintings from subjects of scripture history.

‘ Next day being Sunday, I had an opportunity of seeing the whole service, morning and evening, as I sat in the chancel, with one of their books in my hand. The people were very decently habited, and filled the church.

‘ On Monday morning the four chief elders of the church came with the priests to visit me. I told them I knew their history, and came as their friend, and the friend of their religion; that I knew they had been an oppressed people during a long period. To all this they listened evidently with deep thought and perplexity. They then put a few questions to me. I told them I was about to visit their remotest congregations, intending to penetrate to Ranniel itself.

‘ Their countenances began now to assume great distrust, and after a few civil sentences, they begged leave to withdraw. I certainly appeared in a most questionable shape among these simple people, who had so little commerce with the world. In the evening I invited them to another conference. I told them I should set off the next morning for the mountains; that I was much obliged to them for their hospitable entertainment, and begged they would accept something in return. I gave each of the priests some gold, and some to the elders of the church, for the poor; and desired their benediction, that I might go in peace. They then retired with apparent reluctance, looking at the money with dubious countenances.

‘ I afterwards learnt that they immediately called an assembly. An old man arose and said, ‘ What if this stranger should prove to be a true Christian, and a real friend? What proof have we that he is our enemy? It is true no European ever visited us before: but what say you to this man’s knowledge of our church at Antioch, to his Syrian books, to his

money? Besides it is said that the Rajah put an emerald ring on his finger. If he do not intend our good, he may have power to hurt us.'

'They then conferred with Mr. Schwartz's catechist, and my other servants of all castes, concerning my family, country, profession, my present journey, where I had been, and what I had been doing, and what I intended to do.

'After this ordeal I was permitted to appear before their tribunal once more. The old priest said he was afraid they had judged me too hastily; but that there were some circumstances which he would now communicate as an apology for their suspicions.'

Dr. Buchanan then relates the account which the venerable priest gave him of the various attempts of the Roman Catholics to force the Syrian churches to join their communion, as the ground of their suspicions respecting his present visit, and the manner in which he at length succeeded in removing their fears and gaining their confidence.

He next proposed to send a standard translation of the scriptures in Malayalim to each of their fifty-five churches, on condition that each church should multiply the copies, and circulate them among the people. To this they thankfully assented.

'One of the elders named Thomas, or Didymus, stepped forward and said, 'To convince you, Sir, of our earnest desire to have the bible in the Malayalim tongue, I need only mention that I have lately translated the gospel of St. Matthew for the benefit of my own children. It is often borrowed by the other families. It is not in fine language, but the people love to read it.'

'But how,' said the old priest, 'shall we know that your standard copy is a true translation of our bible? We cannot depart from our own bible. It is the true book of God, without corruption; that book which was first used by the Christians at Antioch. What translations you have got in the west we know



not; but the true bible of Antioch we have had in the mountains of Malabar for fourteen hundred years, or longer. Some of our copies are from ancient times; so old and decayed, that they can scarcely be preserved much longer.' I rejoiced when I heard this.

'But how,' repeated the aged priest, 'shall we know that your Western bible is the same as ours?' 'I have here,' said I, 'a Western Syrian bible, which yourselves can read; and I have an English bible, which will be interpreted to you. Let some portion of scripture, selected at a venture, be accurately examined. You can compare the whole at your leisure hereafter.' They turned over the leaves of my bible with surprise, having never seen a printed Syriac bible before. After some consultation they proposed that the 3rd chapter of St. Matthew's Gospel should be critically compared, word for word, in the Eastern Syrian, Western Syrian, and English. St. Matthew was selected, I believe, at the suggestion of Thomas, who had got his Malayalim translation in his hand.

'It was an interesting scene to me to behold the ancient English bible brought before the tribunal of these simple Christians in the hills of Malabar. They sat down to the investigation with great solemnity; and the people around seemed to think that something important depended on the issue.

'I held a Greek Testament in my hand, and proposed that the sense of the Greek copy should be first explained, as the New Testament was first given to the world in Greek.'

Here a discussion arose respecting the comparative merits of the Greek and Syriac Scriptures, which Dr. Buchanan has given at length in his *Researches*.<sup>1</sup> After which he adds, 'Not thinking it prudent to proceed further in this argument, I proposed that

<sup>1</sup> *Christian Researches*, p. 114, 115.

Jona (the aged priest) should first read his own Syriac as the standard, with which the other versions should be compared. We accordingly began, and soon finished the collation of the chapter. Jona was satisfied that the English bible was a faithful translation. As for the Western Syrian, it agreed with the Eastern nearly word for word. Thomas's Malayalim translation alone was faulty.

'We next considered the establishment of schools; the proposal of which seemed very acceptable to them.

'My business was now done. The priests observed that it would be necessary that their bishop and Metropolitan, Mar Dionysius, now residing at Camdenad, near Cochin, should be made fully acquainted with all that had passed; as without his concurrence nothing could be done with energy in so extensive a diocese. I told them I had already ascertained that the good bishop would willingly give his sanction to measures so beneficial to his people, and that he would signify it to them officially in due time.

'The people now informed me they had determined that one of the priests, and one of the elders, should accompany me to the other churches; and that letters should be sent before to announce our coming.

'Next day we took our departure from Mavelycar, and arrived in the evening at the church of Chinganoor. The priests and people came out, women and children in their holiday clothes, to meet us at a little distance from the town. The church is a spacious building, far superior to any that I had yet seen. Near the altar are two shrines of bishops who died here. I requested Jesua, the priest, to select four of the chief elders, as representatives of the people, to hear what had passed at Mavelycar. They received the proposal for diffusing the scriptures and establishing the schools with the utmost cordiality.

‘ I was here told, that no European, or even Romish priest, had ever penetrated farther into the country than this place. Bartolomeo was not here, for there is not a single Roman church in this district of Malabar.

‘ Calicherry was our next church. It is built on the top of a hill. The chief priest is Matthew, aged eighty years. He gave me the history of ancient times ; and also a very accurate account of the present state of the Syrian church. The people here manifested the same favourable disposition which had appeared at the former places.

‘ Still journeying towards the East, we arrived at the church of Puttencow ; from whence we had a view of the delectable mountains, the utmost bound of the Syrian churches. The church of Puttencow was built by the present bishop about fourteen years ago. At this place I met a greater number of aged persons than I had yet seen. They suggested many useful improvements in the plans to be adopted, and pointed out where they were most liable to fail. Andrew, the priest, appeared to be very zealous for scripture translation.

‘ We came the next day to Maraman, a small church, over which presides the aged Zechariah. I found him reading his Masmora (Psalms) in the porch of the church. This part of the country is interspersed with hills, round which the rivers from the Ghauts wind their course. The Christians go from place to place in little canoes. Sometimes a woman may be seen with the oar in her hand ; sometimes a little boy ; some of the canoes being so small as to admit of two persons only.

‘ The church of Colancherry was next in our course. It is built in the bosom of the forest, but not far from a river. The people were poor, but very hospitable. An old lady wished me to make a promise that I would come back again in a year or two, or at least that I would write to them.

She would take care that the Cassanars did their duty.

‘Next day we arrived at Ranniel, the remotest church in these regions, and the limit of my proposed tour. This church is built on a steep hill, or rather rock, in which a few steps are cut to ascend. The people assembled from all quarters, and seemed delighted with the novelty of my appearance, and that of my attendants. The two priests were Lucas and Matthew; and the four elders, Abraham, Thoma, Georgius, and Philip.

‘I found Abraham to be rich; and to be withal deeply interested in the success of our measures for the extension of religion. He had travelled a little. He said there was a great difference between the religion of the heart and the doctrines of the head; and it was to be lamented that many priests were ignorant of this. ‘You were right,’ said he, ‘in taking a pledge of the four chief elders, rather than of the young Cassanars. For want of colleges<sup>1</sup> and places of religious instruction, the young priests are sent to teach us before they are taught themselves. They are obliged indeed to lead moral lives, for otherwise they would not be endured. But no man should go forth to the ministry until he has studied the whole Bible, and can quote it fluently in his Christian discourse. For three hundred years we have been quarrelling with the Romish church about supremacy, rites, and ceremonies, but the Bible has been out of the question. The Bible, Sir, is what we want, in the language of our own mountains. With the Bible in his hand, every man can become the priest of his own family.’

‘While Abraham was thus discoursing, I thought of that other Abraham who was called “the friend

<sup>1</sup> It may be gratifying to the reader to know, that Colonel Munro, the present British Resident in Travancore, has succeeded in procuring the establishment of a college for the better instruction of the Syrian priests.

of God" in a strange land. He gave me much useful information, and conveyed it too with some authority; for he seemed to consider me as a young man who professed a good purpose, but who was not likely to bring it to a happy issue, without being well directed and well supported. 'After you are gone,' said he, 'evil men will endeavour to frustrate your counsel. Nothing will complete your success but the authority of the English government interposed in our behalf. Before any thing can be done in India on a great scale, kings, and men in power, must range themselves on God's side. When the Christian religion is left to itself, as a thing indifferent, the solid dominion of the devil will soon overwhelm it; unless indeed it should please God to send forth in these days his divine power in the miraculous way, as in the first ages. But this we are not to expect, and therefore we ought to pray, as in our Syrian Liturgy, 'that kings and ministers would work with God.'

'I proposed to Abraham that he should correspond on these subjects with the most learned and pious persons of his church; and requested he would inform me from time to time what was proper to be done. At parting I put a ring on Abraham's finger, before the people. He said he should ever wear it, and it should be a memorial of what had passed. At the request of the priests I recorded my visit in the church books, in the Syrian language; being willing that there should be the appearance of as much solemnity as possible in my visit to this remote people; in order that the objects of it might not soon be forgotten.

'At all these churches I passed some time in examining their Syrian books. At most places there are ancient copies of the scriptures, or of some parts of them; for the whole scriptures are with them seldom bound up in one volume. They are most generally in four: the *Oreta*, or former part of the

Old Testament ; the *Evangelion*, the *Praxeis*, and the *Egurta*. The Prophets are rarest.

‘ In the vicinity of Ranniel, there is a high hill, from the top of which the people told me I might have an extensive view of the country. The hill was steep, and of laborious ascent, and I left my servants below. When I had gained the summit, I felt myself much fatigued, and sat down to contemplate the delightful prospect. The mountains of the Ghauts were at some distance, but from their great height they appeared to be close at hand.

‘ In a few minutes I saw a man coming up from a village below, with a cocoa-nut in his hand. I drank the cooling water, and was much refreshed. He said he was a Christian ; that seeing me ascend, he thought the cocoa water would be acceptable. I said I was a Christian too. He smiled doubtingly, looking at my English dress. He said he was never farther from home than the adjacent mountains, where he sometimes went to fell wood. He did not seem to understand that there were Christians in any other part of the world than the mountains of Malaya. He pointed out to me by name the Christian parishes which I had visited, but most of the churches were concealed by the trees. The Christians are forbidden to have steeples, as they would appear too pre-eminent among the pagodas of the heathens.

‘ While I surveyed the Christian districts all around, I reflected on the inscrutable counsels of God, in finding this asylum for the Bible during so many ages ; and yet in confining it for so long a period to this region of the heathen world. I indulged the hope that the same Providence was about to unfold itself by dispensing the Bible throughout the East, by means of this people.

‘ I passed two hours on the top of this hill. I do not know its name. But I called it Pisgah ; for I believe that I had a sight of kingdoms promised to

the Messiah in the second Psalm. "I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

' On my return from Ranniel, I visited most of the churches a second time, and then proceeded to Nerenam, which was formerly the residence of the Syrian bishops. The episcopal chair, covered with red velvet, and decorated with copper studs, is evidently the workmanship of a former age. In a corner lay the pastoral staff. The church itself is supposed to be nine hundred years old. The chief Kasheesha here was Thoma, aged 62 years. He has five colleagues and one shumshana, (student.) The Christians here are said to be wealthy; but they must conceal their wealth. Their chief elder is named Jacob Terragon: the latter word is an addition conferred by the rajah on persons of condition. Jacob intimated to me, that he was ready to support the cause with money.

' Next day we arrived at Mavelycar, where I received a better welcome than on my first visit to that place.

' In all these churches which I visited, I found the same zeal and affection for the religion of their forefathers. In every church the elders stepped forth with patriarchal simplicity and zeal, as the natural guardians of the people. The women in general were affable and courteous in their manners, and appeared to be as much interested in the objects of my visit as the men. The children showed nothing of the Hindoo shyness and alarm at a stranger. They used to mount my palanquin, and sometimes get into it. The manners indeed of the Nayrs of both sexes have much of the same independent frankness. As to the Brahmins, their families live in entire seclusion, as in a Romish convent; unlike any thing that is known elsewhere in Hindostan.

' From Mavelycar I went to Aleppie on the seacoast; and thence I returned into the interior of the

country as far as Changanacherry, to visit the Romish churches in that quarter. At Pulingunne is a Syrian academy for the Cassanars of the Romish church. It is under excellent management; and if its objects were well directed, it would become an useful institution. The Romans were surprised at my condescension, as they termed it, in visiting them, having understood that I had visited the Syrian congregations, and favoured their religion. For it seems the rumour of my progress to the mountains had already gone far abroad. 'It is true,' said I, 'I am a schismatic. Colonel Macaulay and the Governor General, and all the English are schismatics from the Romish church.' The priests were very polite, and would not allow that the English were either heretics or schismatics. 'Indeed we are,' said I, 'as much schismatics as the Syrians in the mountains. It will be expedient for you, therefore, to change the name for the future, if you have any respect for the English.' This speech, as I afterwards heard, was carried before me to the Romish Bishop at Verapoli, near Cochin; for whose, use, indeed, I chiefly intended it.'

Dr. Buchanan next directed his course to Candennad, the residence of Mar Dionysius, the metropolitan of the Syrian church.

'On my arrival,' he says, 'I found that a great number of his clergy had assembled from different parts of the diocese in expectation of my coming. The old bishop is infirm, being now 78 years of age, and received me in an upper chamber. He saluted me with "a holy kiss," after the apostolic manner. He said he had learnt all that had passed in my progress through his churches. His fears from the power of the Romish church had now subsided; and he was satisfied that the English were the friends of his church. 'His joy was like that of the Jews,



when Cyrus sent forth his mandate to rebuild the walls of Jerusalem.'

'Next morning I delivered to him a paper containing some subjects for the consideration of himself and his clergy.'

This related to their disposition to an union with the English church, to such extent as should seem practicable to both; to the translation of the scriptures into the Malayalim language, and to the establishment of Christian schools in all the parishes of his diocese. Upon these subjects some very interesting discussions took place, the substance of which will be found in the *Christian Researches*, pp. 128—134.

'At the close of the conference the bishop added, 'I am in a declining state of health, and cannot expect to live to see these pleasing prospects realized which now open to our view. But I am the father of fifty-five churches in a heathen land; and I must soon give up my account to the Bishop of souls. I have been thus explicit in declaring to you my sentiments before my clergy, that they may act wisely, and remember them when I am gone.' He then introduced me to two of the priests, whom he authorized to communicate with me, as occasion might require, on the subjects of the present conference.

'The next morning I visited the church of Udi-amper, which is only half a mile from Candenad. This is the church in which the celebrated synod was held in 1599, by Menezes, archbishop of Goa. It is a spacious edifice.'

From Udiamper Dr. Buchanan proceeded to Cochin.

'I went over,' he continues, 'to an island about two miles from Cochin, on which Colonel Macaulay has a house. He received me with great kindness, and has paid me much attention during my stay in

**Malabar.** Colonel M. is a man of letters ; and had, previously to my coming, collected various information and many manuscripts, Syrian and Syrochaldaic, for my inspection. He had also procured a copy of certain chapters of the Jewish scriptures, which he understood I wished to see.'

From this place Dr. Buchanan visited Cranganore, the spot on which the apostle Thomas is said to have first landed in India ; Paroor, the church of which place bears the name of St. Thomas, and is said to be the most ancient in Malabar ; and Verapoli, the residence of a Romish bishop, and the pope's apostolic vicar.

' Before my arrival the bishop had lent some books to Colonel M. one of which was '*La Croze's Christianisme des Indes*,' a book marked in the bishop's library as '*liber hereticus ; prohibitus*.' This book he wished to get back, lest it should fall into my hands. Colonel M. refused to give it, knowing it was his intention to burn it. I visited the bishop at Verapoli, and explained to him that I had not come to notice *his* church, but to take care of a flock who seemed to have no church of its own. It seems that he and all the priests of Verapoli had taken it for granted that my purpose was to subjugate them to the church of England. 'How,' said I, 'could I possibly think of effecting such a change?' I shall not soon forget the answer. 'If the English government should desire it, and threaten to withdraw its protection if we did not comply, what alternative would be left?' I answered that I was glad to find they were so compliant, but I had no proposition to make to them on that subject. Only I should be much obliged to them to give the scriptures to the people. If they were afraid of the inquisition at Goa, I could promise that not one of them should be burnt.

'The bishop has opened his library to me, and shown me many important records of his church.

He is indeed very cordial in his assistance, if I may judge from his endeavours to afford me information.

‘ You will perhaps think that my mission to Malabar has terminated very satisfactorily without noticing *manuscripts*. These are certainly of but secondary consideration with me, though the learned will probably consider them to be of primary importance.’

Dr. Buchanan then relates his success in obtaining both Syrian and Hebrew manuscripts, and describes the brass tablets, fac-similies of which he procured at Cochin, and on which are engraved the privileges granted several centuries since to the Christians and Jews by the native princes of Malabar. But of all these circumstances a particular account is already before the public.<sup>1</sup>

In the course of his tour, Dr. Buchanan made drawings of several of the Syrian churches on the spot. The church of Paroor, as Dr. Buchanan remarked generally of the most ancient Syrian structures, is not unlike some of the old parish churches in England. The other three are more ornamented, and evidently in the style of architecture prevalent in Asia Minor and Syria.

The following miscellaneous extracts from his letter to Mr. Brown, dated Cochin, may next be added.

‘ Colonel Macauley has been fortunate enough to incline the Travancore court to the belief, that all the Christian churches are, and necessarily must be, cognizable, in respect of interior management, and the appointment of bishops, by the Christian king, who is now sovereign of India. The bishop of Cochin, lately appointed from Goa, arrived while I was here. But he could not enter on the duties of his office until he was recognized by the British

<sup>1</sup> Christian Researches, pp. 128, 143, 232, 234.

resident, who gave him his authority to be presented to the government of Travancore. The bishop of Cochin presides over most of the churches on the sea-coast, towards the south.

‘As to the Christians in the territories of the king of Cochin, the Dutch constantly assumed the entire management of the churches, and even the collection of the revenues due to the Rajah from the Christians. This was done to preserve the people from oppression. It would be desirable that a similar right were exercised by the English government in relation to the Christians in the territories of the king of Travancore.

‘Swchartz’s catechist is still with me. I forget whether I mentioned to you that one of Mr. Schwartz’s brass lamps is destined for you. It is called the Halle University lamp. It gives a bright and steady light, and a square moveable canopy shade preserves the eyes. It is worn thin by the midnight lucubrations of the old man; for he was a hard student to the last year of his life.’

The date of Dr. Buchanan’s next letter is December 14th, from Angamalee in Malabar. Though the name of this place occurs in the extracts published by himself from his journal,<sup>1</sup> the following account of it will be found to be fuller and more interesting.

‘Angamalee was formerly the seat of the archbishop of the Syrian churches in the mountains of Malabar. In the town of Angamalee there are three churches within a quarter of a mile from each other, in all of which service is still performed. The cathedral church is the largest, and contains the tombs of bishops and archbishops for many centuries. As I approached the town of Angamalee in the evening, I heard the “sullen roar” of the great bell reverberating through the mountains. When the Romish Archbishop Menezes visited this place in 1599, the

<sup>1</sup> Christian Researches, p. 138.

Christians strewed the way up the hill with flowers as he advanced. And yet he came to burn the ancient libraries and archives of Angamalee. As the flame ascended, the old priests wept; but they were obliged to hide their tears, dreading the inquisition at Goa. The archbishop presented himself next day to the multitude, arrayed in his pontificals, resplendent with gold and precious stones. To this day they have a lively tradition of the splendour of his robes blazing in the sun, and forming a striking contrast with the plain white garments of their own primitive church. When Tippoo waged war with the king of Travancore in 1791, he sent detachments in every direction to destroy the Christian churches, and particularly the ancient edifices at Angamalee. Two thousand men penetrated into the mountains, and were directed to the place by the sound of its bells. They sprung a mine under the altar walls of each church, and the inhabitants who had fled to the higher mountains witnessed the explosion. But the walls of the grand front being five feet and a half thick (I measured them yesterday), they did not attempt to demolish them for want of powder. In the mean time Tippoo, hearing that Lord Cornwallis had invaded Mysore, suddenly recalled his church-destroying detachments. Next year Tippoo was obliged to sign any terms that were offered him; but Lord Cornwallis forgot to desire him to rebuild the Christian churches. The inhabitants, however, have rendered them fit for public worship; and have proceeded some way in restoring the cathedral to its former state. The archbishop's residence, and all the other public buildings are destroyed. The priests led me over the ruins, and shewed me the vestiges of their ancient grandeur, asking me if I thought their Zion would ever be rebuilt. Angamalee is built on a hill. I told them, that their second temple would, perhaps, have more glory than their first.

‘Two of the churches here are Roman, the third Syrian. But the two former would gladly return to their mother church.

‘Colonel Macaulay accompanied me half way in my present excursion. I find the Syrian churches to the north much more splendid than those to the south. The books, also, are more numerous. I am now going to visit Alangatta and Edapalli, where formerly there was a Syrian monastery.’

The preceding account of Dr. Buchanan’s first visit to the coast of Malabar can scarcely be better closed than by the following letter to Mr. Henry Thornton, which comprises a brief but animated sketch of the whole; and which, notwithstanding the repetition of a few particulars which will be familiar to some readers, will not, it is presumed, prove uninteresting to any.

*Cochin, 24th December, 1806.*

‘In August or September last, I addressed a letter to you from the Pagoda of Seringham, near Trichinopoly. Since that period I have visited Ceylon, and many places in Southern Coromandel, and in the province of Malabar. I passed a week at the palace of the rajah of Travancore, who aids me very liberally in all my pursuits. The Brahmins and present minister had taught the young man (he is only twenty-five) to oppress the Christians. But he promises milder treatment in future. This favourable change is produced by the exertions of Colonel Macaulay, the resident, who, I am happy to say, is much alive to the interests of religion.

‘From the sea-coast I proceeded into the interior of the country, to visit the ancient Syrian Christians who inhabit the hills at the bottom of the great mountains of Malayala. The weather was cool and pleasant. The country is picturesque and highly cultivated, diversified with hill and dale, and wind-

ing streams. These streams fall from the mountains, and preserve the vallies in perpetual verdure. The Christians received me courteously, seeing I travelled in some state, escorted by the rajah's servants. But when they found my object was to look into their books and religion, they surveyed me with doubtful countenance, not well understanding how an Englishman could have any interest in the Christian religion. The contrary was only proved to them by long and serious discussion, and by the evidence of facts which, for the first time, came to their knowledge. But when their doubts had been dispelled, they sent deputies with me, who introduced me to all the other churches. No European, or even Romish priest, had ever, as they told me, visited that remote region. There are no Romish churches in its vicinity, and the rajah gives no permission to Europeans to travel into the interior of his country.

'The Syrian is still their sacred language, and some of the laymen understand it; but the Malayalim is the vulgar tongue. I proposed to send a Malayalim translation of the Bible to each of the churches; and they assured me, that every man who could write would be glad to make a copy for his own family. They also agreed to establish schools in each parish for Christian instruction, which are to be under the direction of the four chief elders of each parish, and in which the bible, in the vulgar tongue, is to be a principal class book.

'Their doctrines are not, in essentials, at variance with those of the Church of England. They desire an union, or at least such a connection as may be practicable or desirable, for the better advancement of the interests of Christianity in India.

'As to manuscripts, I have succeeded far beyond my most sanguine expectations.

'It had been supposed that the Roman Catholics had destroyed, in 1599, all the Syrian books. But it appears that they did not destroy one copy of the

*bible*; and I have now in my possession some MSS. of the scriptures of a high antiquity. The collation of these with our western copies is very interesting. There are some other MSS. which were not condemned by the Synod of Menezes. I have also found some old Hebrew MSS. biblical and historical.

‘It is sufficiently established by the concurrence of oral tradition with written records, that the Jews were on this coast before the Christian era.

‘I propose to send home some Syrian youths to England for education and ordination, if practicable. And I take with me to Bengal a Malayalim, a Syrian, and a Jewish servant. They will, however, be but nominal servants. I should have engaged them as moonshees; but I see there is no college now in Bengal.

‘The Roman Catholics here were, at first, very jealous of my attention to the Syrians. The Romish bishop, however, who is a *bon vivant*, perceiving that my chief object was to diffuse the scriptures among the people, began to think that it might be politic in him to circulate them among his people too, and to please the English rather than the inquisition. Colonel Macaulay thinks the bishop will adopt the measure the moment we seriously propose it. He lives in some state, and fires a salute of eleven guns on occasion.

‘Cochin is rich in Hebrew literature, and I am purchasing what is to be sold.

‘The rajah of Cochin has followed the example of the rajahs of Travancore, of Tanjore, and the rance of Ramnad, and Ramisseram, in giving me catalogues of the Shanscrit books in the temples. I hope the Coorga rajah will do the same.

‘This opening of the pagodas is a new scene in India. Mr. Schwartz was the remote instrument. He opened the rajah of Tanjore’s heart; and the rajah opened the pagodas, those chambers of imagery, the emblem of the heart.



‘The rajah of Tanjore wishes me to visit him again. If practicable, I shall open a correspondence with him.

‘I propose to leave this coast in a fortnight, and proceed to Bombay, from whence I shall probably go across to Benares, and thence down to Calcutta by the Ganges.

‘Having arrived at the extreme boundary of my tour, and accomplished its object, I thought it would be acceptable to you to have some short notices of it. Be pleased to tell Mr. Newton that I am well. I wrote him a long letter from Tanjore. It is with pleasure I see that, amidst the agitations of the world, he is tranquil, and at peace, and nearly arrived at the haven where he would be. Mar Dionysius, the bishop of the Syrians in the mountains, has somewhat of Mr. Newton’s manner and appearance; only that the bishop has a venerable long beard, which reaches below his girdle, and through which you may see a large gold cross beaming at intervals. He is now seventy-eight years of age, amiable in his temper, and devout according to his knowledge.

‘I read at this place, in Hayley’s third volume, Cowper’s correspondence with Mr. Newton, and was pleased to see the name of the good man honoured.’

In his next letter to Mr. Brown, Dr. Buchanan announced his intention of shortly returning to Bengal, together with a farther plan which he was projecting respecting a visit to the Christian churches in Chaldea and Syria.

‘Cochin, 23rd January, 1807.

‘I am happy to hear that the first gospel in Chinese and Shanscrit is ready.

‘I should have left Cochin before now but some splendid events have taken place. The Syrian church finding I was their friend indeed, opened

new sources of antiquity. I visited them once more; and the bishop presented to me an ancient copy of the Old and New Testament in Syriac, on thick vellum, reputed to be as old as the Alexandrine. On the other hand, the Jews were softened by gold, and a singular discovery was made.'

This referred to some valuable Hebrew manuscripts, of which Dr. Buchanan gave a full account in his *Christian Researches*, and which will be again noticed hereafter. The letter thus proceeds.

'I dispatched on the 3rd instant three chests of books and MSS. to my own address, and to your care. Be pleased to open them, and air the contents. I shall carry round with me three chests more. My hands are so fully occupied here, that I cannot proceed farther up the coast at this time; besides, I see you are desirous that I should return. I therefore purpose to take my passage in a large Danish vessel, now here and ready to sail. I have promised to visit the Syrians and the Jews once more before I leave the country, if practicable. The information I have received from the Syrian Christians strongly inclines me to visit their fellow churches in Chaldea and Syria. The ancient patriarchate of Antioch is just expiring, unless supported by the English church. As it will be more convenient for a sea-sick traveller to go by land, I had always proposed to myself that route. And this new inducement will probably lead me to adopt it, about the conclusion of the present year, or whenever the monsoon will carry a ship rapidly into the Persian Gulph. These things I have thought of, not thinking that I can do much more in India; but I leave them to the issue which God in his all-wise counsel shall be pleased to give. I have certainly no pleasure in the thought of returning to England, or of staying in India. The world (as the world) is equally distasteful to me every where. If I knew where it was the will of God I should pass my days, I should there lay down contented;

and endeavour to do some good in a quiet and humble way.

‘In one of the chests you will find some shawls. Let J. and H. choose one each; and each of the boys may choose a Hebrew book.’

Dr. Buchanan’s last letter to his friend, previously to his embarking for Calcutta, contained the important information of his having actually made arrangements for the translation of the Scriptures into the native language of Malabar. His success, therefore, as to the great objects of his journey, had been complete.

*‘Cochin, 29th January, 1807.’*

‘I received your letter of the 31st ultimo, and am glad to hear that you have ended the year so well and so happily.

‘I embark to-morrow in the Danish ship, Danesberg, for Calcutta: and shall touch at Columbo. I hope to be with you early in March. I send a chest of books and MSS. to England by the Bombay ships, which touch here.

I am now about to encounter sea-sickness for a while. If I call at Mr. T.’s in Columbo, it will be some relief, for I have much to do there. It is understood by all ranks here, that I shall call on them six months hence on my way to the Persian Gulph. I have expended a large sum here. Mr. F. told me he had orders from his government (Madras) to supply me with any money I might want. But I did not avail myself of this kindness.

‘My servant, who came from Calcutta, is still with me. He was formerly a ship-cook, and will be useful now by sea, as he has long been by land. Mr. Schwartz’s catechist, and other attendants, wait here to see me on board; as do various Syrian, Romish, and Jewish priests. I am glad to get out of the throng.

‘ I hope I have come to this place for good, and not for evil. The goodness is God’s, and the evil is my own. It is wonderful that I should have travelled so far in safety ; and that, after the strange events that have occurred, I now leave the coast in peace. If I should never see you, my testimony is gone forth to the world, and others must carry on what is now begun.

‘ The Tamul copy of the scriptures (complete) is only arrived to-day from the Carnatic; I proceed with it to-morrow to the Syrian bishop, who is now engaged with three learned Syrian and Malayalim scholars in the translation into the language of Malabar. The bishop longed to see the Tamul, he being a good Malayalim scholar himself.

‘ I leave the three translators at monthly wages; and Colonel Macaulay superintends when I am gone.

‘ The Romish bishop has consented to the circulation of the scriptures throughout his diocese ; so that there will be upwards of 200,000 persons who are ready to receive the Malayalim bible.’

Dr. Buchanan did not leave Cochin quite so soon as he had anticipated in the preceding letter ; but on the 6th of February he embarked on board the *Danesburg*, after having despatched the following letter to his valuable friend and coadjutor, Colonel Macaulay.

‘ I have directed Messrs. Harrington and Co. at Madras to honour all drafts of yours for any sums you shall have the goodness to lay out on my account. I leave to you to settle the sum for the Verapoli Cassanar.

‘ Mr. Schwartz’s catechist stays a month at Can-  
denad, to show them the best plan of proceeding in the translation. If any obstacle to their progress should occur from the Tamburan, or Mar Thoma’s fear, I shall be obliged to you to transfer the trans-

lation establishment to Tanjore, whither the chief man has no objection to go. If a Verapoli Cassanar, of Syrian and Malayalim learning, could be prevailed on to go to Tanjore also, the establishment would be complete.

‘ I cannot leave you without expressing my sense of the peculiar obligations I am under for your uniform assistance in every subject which has engaged my attention on this coast. Without your direct countenance, I certainly could have done little or nothing. Something beneficial to the country will, I trust, result from what has been done ; though the circumstance of your leaving it presents but a doubtful aspect.

## CHAPTER VI.

DR. BUCHANAN arrived safely at Calcutta, after a voyage of five weeks, on the 15th of March, having accomplished an arduous but most interesting journey of more than five thousand miles. On his return he found that the college of Fort William, which had flourished nearly seven years, and during that period had been productive of the most important benefits both to the service of the East India Company and to oriental learning and religion, had been reduced within very narrow limits on the 1st of January. The offices of Provost and Vice-provost were abolished, and the Professorships restricted to three; viz. the Hindostanee, Bengalee, and Perso-Arabic; it being intended that the students should only be attached to it, on an average, for a single year.

The public letter of the Court of Directors which conveyed this order was dated in May, and reached Calcutta in December, 1806. On its arrival, Mr. Brown, deeply impressed with the importance of the moral discipline which had hitherto been exercised in the college of Fort William, and which was now superseded, felt it to be his duty to submit his sentiments upon the subject to the Governor General, and accompanied his representations with the offer of continuing to superintend the institution, and, if

that were deemed necessary, to officiate without salary.

In making this communication to Sir George Barlow, Mr. Brown referred to his highly-esteemed colleague, Dr. Buchanan, as follows:—

‘I particularly regret that there should be a necessity for any material change during the absence of the Vice-Provost, without his concurrence or knowledge, from the consideration of his having throughout so eminently devoted his superior talents, with the utmost zeal, and by every exertion, for the benefit of the public service, in the success of the college. In his absence, I take it upon me to communicate faithfully my thoughts, and to submit them with respect and deference to the consideration of the honourable the Governor General.’

Sir George Barlow, on receiving the representation and offer of Mr. Brown just referred to, expressed himself deeply struck and gratified by his philanthropy and disinterestedness, and assured him that ‘he should consider of his proposal.’ No farther notice of it, however, appears to have been taken; but the new modification of the college immediately took place, and the offices of Provost and Vice-Provost were accordingly abolished.

The labours, the influence, and the income of Dr. Buchanan were, in consequence of this arrangement, materially diminished. The reduction of the former was not only grateful to his taste and inclination, but necessary to his health; while that of the latter affected him only as it tended to abridge his means and opportunities of usefulness. The subject occurs but once in his various correspondence with his friends, and is then stated merely as a matter of information, in which he did not seem to be particularly interested.

His grand object was the promotion of Christianity.

in India: This he had kept steadily in view during the period of his Vice-provostship; for this, as we have already seen,<sup>1</sup> he made some provision when anticipating its abolition; and it was in pursuance of the same important object that he undertook the extensive journey through which we have lately accompanied him.

During his voyage, or immediately after his return to Calcutta, Dr. Buchanan had drawn up a paper, under the title of 'Literary Intelligence,' containing a sketch of his proceedings on the coast of Malabar, which he was desirous of publishing both at Madras and Calcutta, for the information of those who were interested in the promotion of Christian knowledge in India. To the great surprise, however, of Dr. Buchanan, and of many of the most learned and respectable persons at both Presidencies, it was not thought expedient to permit such a publication to be inserted in the Government Gazette. It was, in consequence, printed and circulated in a different form; and, without producing any of the ill effects which some had anticipated, it conveyed intelligence which was as gratifying to the friends of learning and religion in India, as the same information afterwards proved to persons of a similar character in England.<sup>2</sup> It is to this circumstance that Dr. Buchanan refers in his subsequent correspondence with Colonel Macaulay; which will afford a connected view of his proceedings after his return to Calcutta. The following is an extract from one of his first letters to that gentleman.

<sup>1</sup> See chap. 4.

<sup>2</sup> The 'Literary Intelligence' appears, however, to have been admitted into the Bombay Gazette, by which means it reached Europe. It was afterwards published in England by the late Bishop Portman. See Dr. Buchanan's *Apology for Promoting Christianity in India*, p. 57; and Owen's *History of the British and Foreign Bible Society*, vol. i. p. 220.



*' Calcutta, 4th April, 1807.*

' The alarm of this government, *quoad* *εὐαγγέλιον*, is subsiding. Your government also seems well again. At least so writes the Rev. Mr. Thompson, to whom Lord William declared, ' that the promotion of Christianity is on his heart, and that he wishes for more missionaries.'

' Major Wilks' letter has been read here with much interest. I think you are doing more in the Deccan, than we in Hindostan.

' I send you a letter from the Bishop of Llandaff, which has made some noise here. Had the Literary Intelligence not been suppressed, the Bishop's letter would not have been published.'

The letter thus referred to was afterwards inserted by Dr. Buchanan at the close of his Christian Researches.

A few days after the date of his former letter, Dr. Buchanan wrote to Colonel Macaulay as follows.

*' Calcutta, 13th April, 1807.*

' MY DEAR SIR,

' I have been favoured with both your letters, with their enclosures, and return you many thanks for your kind attention. Your first contained the Hebrew MS. I am perfectly satisfied with Levi's explanation of the cause of its detention. But I am not equally satisfied with his candour as to the opprobrious omission of the word *כָּל* in the last verse of the 27th of Deuteronomy. It is true, as you observe, that there is one *כָּל* in that verse, " all the people ; " but there ought to be another, viz. " all the words ; " which the modern Jewish copies have not. But it is in the Samaritan copies, and also in the Syriac copy I brought from Travancore. I one day read the verse to Levi in a Jew's house at Mattinceri, and pointed out the omission. He ought, therefore, to have been

candid enough to have recollected that. But poor Levi's ideas are always in a whirl.

' Your second letter, which I had the pleasure of receiving yesterday, containing Major Wilks's very interesting letter, and that of your writer, not less important. But what relates to yourself ought first to have my attention. I am much concerned to hear that your health is declining, and that you must leave India so soon.

' In November next I propose to sail for Cochin and Bombay; and thence to the Persian Gulf. My purpose is made known to government, and also the objects of a route overland.

' Since I shall be myself at Cochin in November or December, it will not be necessary for you to make any arrangement at this time, for sending home the Syrian youths. I shall then be better able to judge of the prudence and importance of the measure.

' I could have wished to have a Syrian moonshee with me here for a few months before I go; but if it be not perfectly convenient to ship him off in time, you need not think further of it.

' I am happy to hear that the Malayalim translation proceeds with such spirit. Mr. Kolhoff writes to me, that he is very ready to undertake the superintendence of that work, if untoward circumstances should impede its progress in Travancore.

' The reason why I did not communicate to you the "Literary Intelligence," was, that you might be exonerated from the consequences of the publication of that paper, should there be any unpleasant result in a political way. The Madras government deemed it to be so dangerous, that they refused to publish it. The government here (*par nobile*) refused also. This suppression of what almost all sensible men accounted to be merely "literary intelligence," has given great offence to the men of letters in the settlement. The consequence has been, that it is printed

in the form of a pamphlet in large 4to. and in large type, with *Bulmer's blaze*, and there is added something yet more offensive, viz. the Oxford and Cambridge notifications of the five-hundred-pound prizes, (which were also suppressed here;) and what is more offensive than the last, a copy of the second Latin letter addressed to me by the University of Cambridge, on the subject of diffusing a knowledge of revealed religion amongst the nations of Asia. This pamphlet of twenty-eight pages will be exposed for sale next week.

‘ — and I, are on terms of high civility; but he is no friend to my evangelical purposes, and he does not like my (and your) steady adherence to the principles of Lord W.'s administration. But I wish to be at peace with all men; and I ever desire to conciliate my enemies. I mean enemies made by my evangelical plans, for I have no other; and perhaps these are few in number.

‘ The Christian tablets, Syrian bible, and Hebrew roll, are here objects of great curiosity. Mr. Carey beheld them with veneration. The public mind is strongly attracted towards Malayala; and the wall between Hinduism and Christianity seems to be tottering. You have applied the battering-ram to that wall with good effect in Travancore; and I sincerely wish that you could stay to give it a few more shocks. But you will be useful at home. I go home also; but only perhaps for a season. At least in the pamphlet now printed it is mentioned that I am going home overland, ‘for the purpose of visiting the ancient Christian churches in Mesopotamia and Syria, and that I shall return to India in a short time.’ Some were ready to *wish me a good journey*; but they did not expect this last clause, of *returning*. It has, however, given great satisfaction, I understand, to almost all the settlement. For you must know that —’s persecution (as it has been called) of a good work, has procured it much success, an

many friends. — is faithful. — dubious of what is right. Sir H. Russel, Sir J. Royds, and Sir W. Burroughs, are all friendly. So is Mr. Harrington. The Malayala battering-ram is said to have given C. a violent and unexpected shock, which is likely to crumble his wall of hostility into the ruins of indifference. For so our Persians speak.

‘ I have had a letter from the Bishop of London, dated 1st September last; in which he says, that “ it was too late last session to bring forward the proposition of an ecclesiastical establishment for British India; but that the Archbishop of Canterbury intends to move his Majesty’s ministers on the subject next session.

‘ His lordship also says, that money will probably be sent out to support the great work of translating the scriptures into the oriental languages. Lord Barham writes to the same effect on both subjects.

‘ I have placed the young Malayalim moonshee from Paroor in the missionary school at Serampore, where he is very happy and in good health. I should be glad that your writers would communicate this to his mother. My Hebrew moonshee is well also.

‘ Lord Minto’s arrival is anxiously looked for by this settlement. I shall write to you again shortly.’

The plan of a journey overland to Europe, mentioned in the preceding and in some subsequent letters, was proposed and long cherished by Dr. Buchanan, not merely as obviating his well-founded objection to a sea voyage, but as calculated to promote his benevolent researches into the state of the ancient and declining Christian churches in the east. It will, however, be seen that, after many inquiries, he was at length reluctantly compelled, by political and military obstacles, to abandon this interesting expedition.

It may seem extraordinary, that of the addresses to Dr. Buchanan from the senate of the University of Cambridge, no more distinct or complete information should be contained in these memoirs than the reference to the second of them in the foregoing letter. They probably expressed the sense which that learned body entertained of his meritorious exertions in promoting the interests of learning and religion in the east, and of his munificent encouragement of those important objects by the series of prizes offered to the members of the university. No traces, however, of the letters in question have been discovered among his papers; nor is it known that any copy of the pamphlet in which the second was printed in India, has reached this country. It is, therefore, only to be regretted that no farther account can be given of documents which were, doubtless, highly valued by Dr. Buchanan, and equally honourable to him and to the distinguished body from which they proceeded.<sup>1</sup>

Of the several objects of his late tour, it was stated to be one, to discover fit instruments for the promotion of learning, and for the dissemination of the scriptures in India. It may now be observed, that it was in the course of his journey that he first thought of a plan which might effectually accomplish that object. The reader will probably recollect the meditation of Dr. Buchanan on the banks of the Chilka Lake; where, on the morning of the Sabbath, while reflecting on the painful scene which he had just witnessed, with the lofty tower of Juggernaut still in distant view, he conceived the design of some Christian institution, which might gradually counteract, and at length extinguish, the idolatry of the eastern world. The historian of the 'Decline and Fall of the Roman Empire,' informs us, that he first conceived the thought of his elaborate and eloquent

<sup>1</sup> The Vice-Chancellor of the University, upon an application being made to him for copies of these letters, declined granting them.

work amidst the ruins of the capitol. It was an association of a more sublime and sacred nature which suggested to Dr. Buchanan the design of the institution, the general plan of which he then briefly described. Soon after his return to Calcutta, he employed himself in digesting and arranging its form and constitution; and on the 28th of May he thus adverts to the subject at the close of the following letter to Colonel Macaulay.

‘MY DEAR SIR,

‘I had the pleasure to receive your letter of the 1st instant, two days ago, accompanying the Dutch translation.

‘I am happy to hear that you have two Hebrew books for me. If any thing interesting in Hebrew or Syriac, printed or in manuscript, should offer while you remain on the coast, I shall be obliged to you to secure it for me.

‘I presented the bishop’s<sup>1</sup> demand on Baretto’s house, and enclose the answer. My compliments to the bishop. I shall take care of his affairs, and send him *cauliflowers* when the season arrives.

‘Dr. Leyden proceeds by sea to Madras to-morrow. He is in better health. He has been looking at a variety of my MSS. for some weeks past, but with little success. He can make nothing of the Christian plates; but means to renew his attack on the Malayalim part of them when he arrives at Madras. He thinks the old Syriac bible on vellum is as early as the fifth or sixth century. But that is certainly too high a period.

‘The Indus sails as a packet for England in a few days. I have said in a letter, that you are meditating your return this season. By the Indus I send home a small work for publication; not in relation to Malabar, but to Juggernaut; nor to him

<sup>1</sup> Of Verapoli.

directly, but to a literary institution, whose object shall be to promote Christian knowledge in Asia by means of books; which institution shall be exclusively literary, and shall have no connection with any mission society. The institution already exists, and is in extensive operation. I shall copy the heads of the sections on the opposite page. Nothing yet from England!

The work to which Dr. B. refers, though printed, it was afterwards deemed not expedient to publish. The title was as follows: "The Christian Institution in the East; or, the College for translating the Holy Scriptures into the Oriental Tongues."

The origin and objects of the institution were described nearly in the terms of the preceding letter. It was dedicated to all good men, to be an instrument in their hands of extending the knowledge of revealed religion by the translation of the holy scriptures, and was placed under the immediate patronage of the Archbishop of Canterbury, as president of the Society for the Propagation of the Gospel in Foreign Parts, and of the Society for promoting Christian Knowledge. One of its subordinate objects was to print small tracts on certain branches of art and science, fitted for popular use and improvement.

The various instruments of the institution were next enumerated; comprising the venerable Bishop of the Syrian Church in Malabar; the British and Danish missionaries throughout India; Judah Misrahi, a learned Jew of Cochin, engaged by Dr. Buchanan as a translator of the New Testament into Hebrew; Professor Lassar, for the Chinese language; and the late Rev. Henry Martyn, with two learned conjutors, natives of the east, for the Persian, Arabic, and Hindostanee languages. With the exception of Mr. Martyn, who arrived at Calcutta during the absence of Dr. Buchanan, he stated that

he had visited all the before-named persons at their respective residences, and had informed himself as to their abilities and principles.

It was not intended to form an expensive establishment; but that a professor should be stationed as a literary agent of the college in each of the principal provinces of the east, to study a particular language, to collect information, to correspond with the society at home, to compose and to print books, and to instruct the natives in printing. The literary agents were, in general, to be paid for *work done*; that is, for translations or for printing, previously agreed for, and faithfully executed. Care was also to be taken, that, in cases where translations of the scriptures should be entrusted to the members of any particular sect, their exclusive tenets should not find admission into the work.

The 'Christian Institution' was, however, carried but very imperfectly into execution. On the arrival of the manuscript in England, though it was printed in pursuance of Dr. Buchanan's instructions, some of his friends, to whom the work was communicated, conceived that its publication was inexpedient, and might even produce consequences injurious to the general cause of Christianity in India. Under these impressions, they took upon themselves to suppress the publication of the work, more especially as Dr. Buchanan had announced his intention of returning to this country in the course of the following year: Their determination was, doubtless, guided by a sincere desire to promote the great object of his labours; and it will be seen that he acquiesced in their judgment.

In the course of the ensuing month, Lord Minto, who had long been expected, arrived as governor-general in Bengal. In a letter to Colonel Macaulay, on the 17th of August, Dr. Buchanan notices his lordship's good example, and attendance on divine worship, and his civility to himself. 'He wishes



me,' he adds, 'to communicate fully with him on all the subjects which he knows have long engaged my attention.' A subsequent paragraph in this letter thus mentions another very meritorious ecclesiastical servant of the company in India.

'I have not seen the publication of Dr. Kerr, to which you allude.' This was probably the account of the St. Thomé Christians, the Syro-Romish, and the Latin church in India, which was drawn up by that excellent man by order of the Madras government.<sup>1</sup>

'But,' continues Dr. Buchanan, 'I received from him yesterday his "Letter to Lord William Bentinck," on the subject of chaplains, printed and sent home by the Indus. Dr. Kerr is an ardent and useful friend of the Christian religion; and I think the court will make him one of his proposed vicars-general, or perhaps his suffragan bishop.'

It appears, therefore, that the necessity of an enlarged ecclesiastical establishment in India had occurred simultaneously to Dr. Buchanan and to Dr. Kerr. The latter zealous and laborious chaplain did not, however, survive long enough to receive any additional authority, even supposing that it might have been conferred upon him.<sup>2</sup> His honour and his reward are in heaven.

Dr. Buchanan's next letter to Colonel Macaulay is dated September 15th, and contains some interesting notices respecting his intended journey overland to Europe, and the progress of the Malayalim translation of the scriptures. It refers at the close to a painful subject, which is afterwards more fully explained.

'I had the pleasure to receive the copies of your

<sup>1</sup> See the 'Christian Observer,' vol. vi. p. 751, and 'Christian Researches,' p. 146.

<sup>2</sup> For an account of this truly pious man, see the 'Christian Observer,' vol. ix. p. 80.

correspondence with government regarding the discipline of the churches. Every additional letter you write on that subject is an additional pin to the tabernacle.

‘ If I should go by Persia, I am prepared to spend twelve thousand rupees in presents. But I hope to be able to travel by the route of Bussorah, Mosul, and Aleppo. I proceed to Bombay in the Metcalfe, Captain Isaacke, who will sail from this place about the 10th or 15th of the next month, October. If practicable, he will set me down at Cochin. If not, I shall first arrange matters at Bombay, and then come down to Goa (which I wish much to visit), and to Cochin.

I am greatly obliged to you for your letter of the 2nd of August, containing Colonel Capper’s sentiments on a journey through Persia and Armenia. His remarks are highly interesting, and may be useful to me hereafter. I am more afraid of the French than of the Persians.

‘ I am happy at the arrival of the pontifical bull. A Protestant Christian happy at the arrival of the Pope’s bull! Tell it not to the church of England, or to the kirk of Scotland. Yea, I am happy, even though the object of it be a rosy bishop, who delights to quaff the essence of *sura*; for I hope through the medium of this bishop to diffuse the holy scriptures among thousands of my fellow-creatures.

‘ Within the last few days arrived your eight packets of the holy gospels, translated into the Malayalim language. They have been contemplated with mingled affection and admiration by the missionary corps. David Grant is now employed in reading them through, and prefixing the titles to the books, and numbering the chapters in English. People wonder here at this rapid fruit of my visit to Malayala. But yours is the praise, not mine.

‘ As we have no fount of Malayalim types ready

cut in Bengal, I mean to take the MS. with me to Bombay, and to have it printed there under the superintendence of Sir James Mackintosh.

'The translators may take their rest now for a little while. Until we can ascertain the accuracy of the translations of the gospel, we need not proceed to the epistles. You may therefore settle accounts with the translators. I request you will thank them in my name for what has been done, and inform them, that I expect they will shortly resume their operations.

'I beg you will remember me to Dr. Macauley, and to Mr. Hughes, the philosopher of the mountains. I fear he cannot tell me yet the mode in which a rock snake is killed by the hunters.

'I am on the eve, I fear, of a rupture with this government. The cause is the gospel. They are endeavouring to restrain the exertions of the missionaries in Bengal. I have not yet interfered; and I trust it will not be necessary; for I love peace, and not war; particularly at the moment of my leaving the country. But I shall do my duty, and leave the event to God.'

On the 22d of September, Dr. Buchanan wrote to his two daughters. The following passage from his letter alludes to their lamented mother in a peculiarly affecting manner.

'I am now about to quit India, and to go home to see you. I propose to leave Calcutta in the course of next month. If I find it dangerous to go home over-land, I shall proceed from Bombay by sea. I shall probably sail over those waters where your dear mother lies. Do you not know, that at the resurrection of the dead she will come forth with a "glorious body?" Though it be "sown in dishonour, it is raised in glory." Of this you may read in the Bible, and in the burial service. Your mother will come forth with a "glorious body;" for she was a good woman, and remembered her Creator in the

days of her youth. Perhaps I shall die too before I reach England. You ought therefore to pray that God would preserve my life, if it be his will, (for I desire to do his will in all-things,) that I may see you, and shew you the affection of a father, and receive the affection of daughters, and lead you onward with myself to that happy state, whither your mother is gone before you.'

It is gratifying to reflect, that this affectionate and pious father was permitted to realize the delightful prospect which he thus anticipated. The following extract is from a letter to Colonel Macaulay, which occurs shortly afterwards.

*' Calcutta, 12th Oct. 1807.*

' Your letters of the 13th and 15th ult. arrived on this day. I have perused with pleasure and pain your public letter on the subject of expenditure at your residency; with pain, that your resources have been so scanty, and your fortune little; with pleasure, that you have upheld your character with such dignity, and have repelled the insinuations of ignorance with such temperance and effect. The highest compliment I can pay you, (and I seldom pay compliments,) is to say, ' That every word in your letter will be believed by the honourable court.'

' The attack I announce to you in my last has not been yet made. I wish you were at my side during the storm. I have friends, but they are not soldiers. I am the forlorn hope, and yet I have not twelve men. Nay more, my friends tell me I shall certainly be killed.

' The assault however must be made, but whether by silent escalade at the midnight watch, or by heavy and hot battery at noon-day, I have not yet determined. I think the latter. You shall hear in a letter dated on or about the 1st of November, *me vivente, et Deo volente.*'

The rupture with the supreme government, to which Dr. Buchanan refers in the preceding letters, was of so serious and unpleasant a nature, and is so closely connected with the illustration of his character, that it demands some farther explanation.

Not long after his return from the coast of Malabar, Dr. Buchanan preached a series of discourses in the Presidency church on the subject of the Christian prophecies, which proved so acceptable to some of the congregation, that they expressed a wish that he would permit them to be printed; observing, that as he was about to return to Europe, they hoped he would bequeath these discourses, as a parting memorial to his friends. To this request he acceded, and accordingly made preparations for their publication. These sermons related chiefly to the divine predictions concerning the future universal propagation of the gospel; and were intended to excite the public attention to that important subject; as well as to animate and encourage those, who from the purest motives were labouring to promote the knowledge of Christianity in India. Nothing could be more legitimate or laudable than such a design, conducted as it was by Dr. Buchanan, not in the spirit of violence and fanaticism, but of calm discussion, and reasonable and benevolent exertion. On transmitting, however, an advertisement to the government gazette, announcing the intended publication of his discourses, he was surprised to find, that the insertion of it was refused; and that an order had been issued to the printers of the other newspapers, forbidding them to publish the obnoxious notice. Shortly afterwards he received a letter from the chief secretary to the presidency, desiring that he would transmit the manuscript of his sermons on the prophecies for the inspection of government. To this unexpected demand, Dr. Buchanan gave no immediate answer. It had long been the subject of painful observation to him, that on the departure of the Marquis Wel-

lesley, during whose administration the spirit of promoting learning and religion in India had been general and ardent, a directly contrary disposition was manifested; as if it had been previously restrained by his presence. This first appeared under the administration of Sir George Barlow, and had been acquiring strength ever since. Lord Minto had now assumed the supreme government; and as several measures were adopted, which appeared to Dr. Buchanan to operate very unfavourably for the interests both of learning and religion, he deemed it his duty, before he quitted Bengal, to address a memorial to his lordship, in which he particularly directed his attention to the character and tendency of those measures; and, in so doing, explained his reasons for declining to comply with the wishes of government respecting his sermons on the prophecies. The memorial was introduced to Lord Minto by the following letter.

*Calcutta, 9th Nov. 1807.*

.. ‘ I beg leave respectfully to submit to your lordship some particulars regarding the present state of the Christian religion in Bengal, which I have thought it my duty to communicate for your lordship’s information at this time.

‘ I trust you will do me the justice to believe, that it is with the utmost reluctance I trouble your lordship with a letter on such a subject, so soon after your entrance on this government, when as yet few, if any, of the circumstances noticed in it can have come to your lordship’s knowledge.

.. ‘ I have no other view in soliciting your attention to them, but the advancement of learning and religion. Perhaps no one has addressed your lordship on the subject since your arrival; and there are certainly many particulars, regarding their present state, which it is of importance your lordship should know.

'Being about to leave India, I feared lest I should hereafter reproach myself, if I withheld anything at this time, which I conceived might be useful; particularly as I have been further encouraged to address your lordship, by your known condescension in receiving any communications which are honestly intended.'

The memorial, which accompanied the preceding letter, and which was published some years afterwards<sup>1</sup> by Dr. Buchanan, in his own vindication and defence, evinces, as it has been well observed, 'the temperate firmness of a man, who, knowing that the gospel is the power of God unto salvation, is neither ashamed to profess, nor afraid to defend it.' It is introduced by a statement of the circumstances which have been just mentioned as having led to this address to the Governor General. Dr. Buchanan gave full credit to the officers of his lordship's government, of whose conduct respecting the Christian religion he complained, that they were acting according to the best of their judgment; but adds, with much force and propriety of expression, 'not to promote Christianity may, in certain circumstances, be prudent; but, to repress Christianity, will not, I think, in any case, be defended.' In proof of such a spirit of hostility to the progress of the gospel in India, which is the main subject of his memorial, Dr. Buchanan specified the four following facts. 'First, the withdrawing of the patronage of government from the translation of the Holy Scriptures into the oriental tongues.' 'Second, attempting to suppress the translation of the scriptures.' 'Third, suppressing the encomium of the honourable the court of directors on the venerable missionary, the Rev. Mr. Schwartz;' and 'fourth, restraining the Protestant missionaries in Bengal from the exercise of

<sup>1</sup> See his Apology for promoting Christianity in India.

their functions, and establishing an imprimatur for theological works.'

He informed Lord Minto, that as he did not wish to give government any unnecessary offence, he should not publish his sermons on the prophecies.

Dr. Buchanan closed his memorial with intreating Lord Minto, in case any circumstance should afford a pretext for renewing the attempt to suppress the translation of the scriptures, that the Chinese version, in which, as its original proposer and patron, he felt peculiarly interested, might at least be spared; and with offering any farther evidence or explanation of the facts asserted in his letter, which his lordship might require. This offer, however, Lord Minto did not condescend to accept. He did not even honour him with a single word of reply. Instead of considering the memorial as a communication intended to inform his lordship on subjects with which he was likely to be unacquainted, he viewed it as disrespectful to his government, and transmitted it by the very fleet which conveyed Dr. Buchanan himself to England, to the Court of Directors, accompanied by a commentary, of which Dr. Buchanan remained perfectly ignorant till some years afterwards; when, with many other documents relative to Christianity in India, it was laid upon the table of the House of Commons. It then attracted his notice, and called forth some remarks, which will be better considered, when we arrive, in the course of this narrative, at the period of their publication. The Bengal government, however, not having thought proper to pay any attention to his memorial, Dr. Buchanan deemed it to be his duty to transmit a copy of it to the Court of Directors, which he did immediately before his departure from Calcutta, accompanied by a letter, in which he expressed his hope, that some general principles on the comparative importance of religion in political relations in India, might be established at home and transmitted to our eastern government for



their guidance, He concluded his address to the Honourable Court, by recalling to their notice the solemn charge which he had received about eleven years since from their chairman, the late Sir Stephen Lushington, the tenor of which has been already stated. 'In obedience to these instructions,' he observes, 'I have devoted myself much to the advancement of the Christian religion, and of useful learning, since my arrival in India; using such means as I was possessed of, and directing the opportunities which have offered, to the accomplishment of that object. I am yet sensible that I have fulfilled very imperfectly the injunctions of your Honourable Court. It suffices, however, for my own satisfaction; if what I have done has been well done: that is, with honesty of purpose, and with the sanction of truth. In my exhibition of the religious and moral state of British India, I might have palliated the facts, and presented a fair picture, where there was nothing but deformity. But in so doing, I should not have done honour to the spirit of the admonitions of your venerable chairman, now deceased. And however grateful it may be for the present moment to suppress painful truths, yet as my labours had chiefly reference to the benefit of times to come, I should not, by such means, have conciliated the respect of your illustrious body twenty years hence.'

The preceding letter to the Court of Directors was not published with the memorial to the government of Bengal, nor does it seem to have been noticed by the Court. Neither of those addresses, however, though unacknowledged at the time, was unproductive of effect. In Bengal, a more favourable disposition on the part of the government, towards the promotion of Christianity, shortly afterwards appeared; and the reply of the Court of Directors to the representations of the Governor General in council, though not friendly to Dr. Buchanan, was, as we shall hereafter perceive, strongly marked by those

enlightened and liberal views, which he had been so anxious to see established for the guidance of our Indian governments. The favourable change which took place in the conduct of the Bengal government towards the mission of Serampore is, however, chiefly to be ascribed to the memorial presented by the missionaries themselves to the Governor General in council; which, when published a few years afterwards in this country, excited general admiration.

The painful transaction which has been thus detailed, was nearly the last of a public nature in which Dr. Buchanan was engaged in Calcutta. The time was now approaching for his second and final departure from that city. Accordingly, in the month of November, he preached his farewell sermon to the congregation at the mission church from the words of St. Paul to the Philippians, chap i. 27. 'Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel.' From this appropriate and interesting passage, Dr. Buchanan delivered a discourse remarkable for the importance of the practical truths which it enforced. After an introductory view of the origin and progress of the church at Philippi; he considered the two particulars, of which the parting request of the apostle to his favourite converts consists. The first respects the holy practice which they were exhorted to maintain.

'Without a highly moral conversation,' he observed, 'a congregation of Christians cannot be said to have substance or being; for faith without works is dead. Unless the world see something particular in your works, they will give you no credit for your faith; or rather, they will not care what your faith may be. In such circumstances, your faith will give them no trouble. But when "wonderful works" appear, they will begin to ask what 'power hath produced

them.' In this very epistle, the apostle calls the Christians at Philippi, "the sons of God," and the "lights of the world;" and he expresses his hope, that their conduct would be correspondent with these noble and distinguishing appellations.'

'Now,' continues Dr. Buchanan, 'when this light shineth to the world, even the light of a holy life and conversation, it will be manifested by these two circumstances. First, it will not be agreeable to some: And, secondly, some will misrepresent your motives, or attach to your conduct an evil name; accusing you of hypocrisy, or of unnecessary strictness. And if no man allege any thing of this kind against you; if the worst of men make no derogatory remark on your conduct, then may you doubt whether you are walking in the steps of the faithful servants of Christ. They all were marked out by the world, as being in a greater or less degree singular and peculiar in their conduct, as persons swayed by other principles, and subject to other laws. If these things be so, you will perceive how little concerned you ought to be about the praise of man, or the honour which cometh from the world.'

Dr. Buchanan then proceeded to the second part of the apostle's exhortation; and in urging the duty of "striving for the faith of the gospel," he observed, 'This will appear strange to nominal Christians, both preachers and hearers. But when once a man's heart comes under the influence of the grace of God, he will discover (perhaps in old age for the first time) that it is his duty, and it will be his pleasure, to promote the faith of the gospel, by every way; by his means, by his influence, by his exhortation, by his example. Every true disciple of Christ, however humble his situation, or peculiar his circumstances, will find opportunities of doing something for the faith of the gospel. And, indeed, the poor often enjoy means of usefulness, which from many causes, are denied to their superiors.'

Dr. Buchanan next directed the attention of his hearers to the apostle's rule for the successful pursuit of this great object, "that ye stand fast in one spirit, with one mind"—that they should preserve unity; "unity in the faith, and in the church." The following passage, relative to this important point, displays considerable acuteness of observation.

'You will generally observe in the present day, that new opinions concerning forms and doctrine are chiefly introduced by men who have had little learning in their youth; so that when in advanced life they begin to be serious and to acquire knowledge, the novelty flatters their understandings for a time, and leads them to adopt new systems, as they acquire new knowledge. This is very natural. Whereas those in whom serious piety and sound learning have united in early life, are seldom subject to such changes. But the unsettled man is designated by St. Paul under the appellation of a 'novice,' whatever his age may be; one who being lifted up for a time in his own conceit, gradually loses his reputation, or perhaps has a fall in the face of the church. And when his pride has been thus humbled, he generally returns to meekness of conduct and sobriety of speech.'

Dr. Buchanan noticed, in the third place, the nature of that faith for which Christians ought to strive.

The sermon was concluded by a faithful and solemn exhortation to the young and to the old, to those who doubted as to "the true way," to the sinner and the saint, to strive to obtain, and, having obtained, to adorn and recommend the faith of the Gospel. 'It only remains,' added Dr. Buchanan, 'that I implore the solemn benediction of God on this congregation.'

'I pray that the word of Christ may "run and be glorified" amongst you; that from this place, as from a fountain, streams of truth may flow far and

wide; that ye may be ever blessed with wise and learned instructors, "able ministers of the New Testament," who shall take delight in dispensing the word of life, and in tending the flock committed to their care; and finally, that the honour of your church may ever be preserved pure from any stain, that ye may uphold a conduct "blameless and harmless," as examples to men, as "the lights of the world;" striving together with one mind and in one spirit, for the faith of the gospel.'

Such was the simple but impressive strain in which he took leave of the congregation which contained the greater proportion of religious persons in Calcutta. His farewell at the Presidency church was probably of a different nature, though characterized by the same pastoral fidelity and practical wisdom, as that which we have just observed. There were, doubtless, some in each congregation from whom he would regret to be separated, and many who would lament his departure. Mr. Brown would particularly feel the loss of his able and affectionate coadjutor and friend, with whom he had taken "sweet counsel" in the house of God, and had shared the burden and heat of many a laborious day. Of the sentiments entertained by this excellent man respecting his learned and valuable colleague, the following brief extract from a confidential letter to his brother, written just as Dr. Buchanan was on the eve of his departure from Calcutta, will be a sufficient testimony.

'You ask me,' says Mr. Brown, 'if Dr. Buchanan is my friend? I answer, I know no man in the world who excels him in useful purpose, or deserves my friendship more. Perhaps there is no man in the world who loves him so much as I do; because no man knows him so well. Further, no man, I believe, in the world would do me service like him. We have lived together in the closest intimacy ten years, without a shade of difference in sentiment,

political or religious. It is needless to add, without a jar in word or deed. He is the man to do good in the earth, and worthy of being Metropolitan of the East.'

The private and unaffected nature of the letter from which the preceding passage is extracted, the well-known simplicity and integrity of the writer's character, and the perfect competency of his testimony, render this warm and energetic tribute to the merit of his friend peculiarly valuable. To separate from such a colleague must have been a subject of sincere regret to him. But, with this and a few other exceptions, Dr. Buchanan's ties to India were neither strong nor numerous. The society of Calcutta is necessarily fluctuating. One of the most important branches of his employment no longer existed; he had laid the foundation of a great work for the promotion of Christianity in India, which he could in future more advantageously forward and defend in his native country; and thither he felt attracted by the associations of early and maturer life, by filial duty, and paternal affection. For this return, therefore, after making a variety of arrangements to ensure the continuance of the works carrying on under what he considered to be the 'Christian Institution,' more particularly of the Chinese class at Serampore, he at length prepared.

On the 27th of November, Dr. Buchanan left Calcutta, and reached Fulta the next day; and from this place he wrote to Colonel Sandys.

'I have been obliged to address this government publicly on its hostility to religion and to its progress in India. All Calcutta wondered what step government would take. In the midst of this strange scene, I paid a farewell visit to them all, and left every creature, from the Governor General to the pilots, on good terms.

‘ I have now finished my labours, and pray that God may bless them.

‘ I have been down here for eight days, waiting the despatch of the ship. The Calcutta people have not been uninterested in my late contention with the government; and I hear that some of them have called a ship by my name, since I came down here. The ‘ Christian Institution in the East ’ is unknown in Calcutta to this hour, though active in its operation.

‘ Yours affectionately,

C. BUCHANAN.

The ship in which Dr. Buchanan sailed left Saugor on the 9th of December; but no memorial of his voyage occurs until the 23d of that month, when he wrote to Mr. Brown from Columbo, in the island of Ceylon.

Dr. Buchanan appears to have left the Baretto, in which he originally embarked from Calcutta, and to have exchanged that ship for the Canton, in which he arrived at Cochin; and from under the roof of his friend, Colonel Macaulay, he thus writes to Mr. Brown:—

‘ *Cochin, 28th Dec. 1807.*

‘ On the 24th, Christmas-eve, we left Columbo, crossed the Gulf of Manaar on Christmas-day, and arrived here on the 27th, yesterday. I found all my Jews and Christians in fine health and spirits, and highly gratified at my unexpected arrival. I reside with Colonel Macaulay. After passing some time in these regions, he accompanies me up the coast, by land, through all the Christian territories, as far as Canonore, perhaps Mangalore, whence I proceed by sea to Goa.

‘ The Jews have lately had a meeting about the prophecies. And I am about to call another Sanhedrim on the subject, before I go. It is a strange event.

‘I am happy I have visited this place a second time. May God direct all these things to his own glory and to the good of men! I have need of watchfulness and prayer: Much lies before me, ere I leave India yet; if ever I leave it.

‘Tell H. that the poor Jews, blind, lame, and halt, are come this morning, exclaiming, as usual, ‘Jehuda Ani.’ I wish I could impart a better gift than silver or gold. The Rajah of Travancore has desired I will visit him. I do not know what to do. The Rajah of Cochin has offered to come over to see me. Ambassadors from the Syrian Christians are expected to-morrow.’

On the 2d of January, 1808, Dr. Buchanan left Cochin, accompanied by Colonel Macaulay, on a second tour upon the coast of Malabar. The following letter to Mr. Brown will afford an interesting account of their progress.

‘Tellicherry, 14th January, 1808.

‘I write this from the fort which the English first built in India; and where, as Tippoo observed in his official manifesto, the English pedlars ‘first exhibited their scissors and knives.’ Tellicherry lines enclose nine miles in circumference; and the natives have enjoyed the protection of the English for about one hundred and sixty years. The enemy was never suffered to destroy them. *But no English church, or house of prayer, has yet been built.* From this spot we extended our power to the utmost limits of India.

‘Colonel Macaulay has accompanied me thus far. We first proceeded from Cochin to the famous Shah-scrib college at Trichiur; and thence to a district of the Syrian Christians which I had not before visited. It was named by Hyder, Nazarani Ghur, or the city of the Nazarenes. It is a beautiful place, fertile and populous. The town is four-square,



having four gates, built on the side of a hill, with steps cut in the rock from street to street, surrounded by lofty groves of palm and other trees. A verdant meadow winds about the foot of the hill, and the whole country is a scene of hill and dale. The priests and people knew me, and received us with great affection. Colonel Macaulay accompanied me to the principal church. Having signified my intention of presenting a large gold medal to this church, in the name of all the Syrian churches in Malayalim, a vast concourse of people assembled. There is no person in the town but Nazarenes. The medal which I presented to them, was that which Mrs. J. gave me before I left Calcutta. It is about three times as large as a college gold medal, and exhibits the baptism of Jesus in Jordan, elegantly executed; and on the reverse, a child brought to be baptized. I placed it on the altar, in the presence of the people, with due solemnity; and beside it, a gift to the poor. This town is in the territories of the Rajah of Cochin, whom I visited a fortnight ago. Tippoo invaded this Syrian colony in 1789. The people pointed out to me the grove of trees on which the Christians were hanged. They are now so respectable for number and opulence, that the Rajah of Cochin is obliged to treat them with indulgence; and the more so as they are within four miles of the English territories in Malabar. Nazaranî Bazar (as it is sometimes called) is due east from Paniani, and is near Palghutcheri. This second visit to the Syrian churches has been useful.

‘ The Jews at Cochin are very unsettled in relation to the prophecies. They wonder at the attention paid by the English to these subjects for the first time. You will read in the Bombay Courier an account of a ceremony in the synagogue at Cochin, which took place at Christmas last, a few days before I arrived. Some of the Jews interpret the prophecies aright, and some in another way; but all agree that a great era is at hand.

‘I visited Mahé, a beautiful place, formerly a French fort, but now in ruins, and Calicut. At this last place Vasco de Gama landed in 1497, at a fine bay a little above the town. I saw the ruins of the Samorin’s palace, in which he was first received. The Mahometan towns on the sea-coast are large and populous. The Romish Christians are numerous. The English Christians complain that there is no Protestant church or minister on this coast, except a chaplain to the garrison at Cananore.

‘The march of Menou prevents my going home by land.

‘I propose to proceed to Goa in a day or two, and thence to Bombay, if time permit. I reside here at the house of Mr. C., the judge of the province.

‘I enjoy good health in this favoured land. Amidst all my researches, the importance of the gospel appears every where conspicuous. Every evil I witness, and every defect, might be remedied by the gospel, whether among the natives or the Europeans.’

Dr. Buchanan’s next letter to Mr. Brown is dated ‘Goa, 25th January, from the great hall of the Inquisition.’ It contains an account of his bold and interesting visit to that metropolis of the Roman Catholic religion in the east, and is similar to that with which the public in general is already well acquainted.<sup>1</sup> Instead, therefore, of repeating that admirable narrative, in which the ardour of Christian research, and of Christian courage and benevolence, are strikingly displayed, a sketch only of this enterprising expedition shall be given, which occurs in a letter to Colonel Macaulay.

‘On my arrival at Goa, I was hospitably entertained by Captain Schuyler. He and Colonel Adams introduced me next day to the viceroy, who affects

<sup>1</sup> Christian Researches, pp. 165—178.

great pomp, rails at the French, and is a true Frenchman at heart. Next day Major Pereira went up with me to old Goa. The archbishop received me cordially. I professed a purpose of remaining some days there. This, it seems, was unusual, and it occasioned some discussion and difficulty. At last I was received by one of the *inquisitors*; not *your* friend, (who lives at a distance from the place,) but by the second inquisitor, Josephus à Doloribus, the chief agent of the inquisition, and the most learned man of the place. By this *malleus hereticorum* was I received, in his convent of the Augustinians, in a suite of chambers next his own. He was extremely communicative. All the libraries were opened; and were extensive and valuable beyond my expectation. That of the Augustinians alone appeared to be larger than the library of the college of Fort William.

‘My object all this time was the inquisition; and I gleaned much information imperceptibly. I disguised my purpose for the first three days, and the inquisitor referred me to various books and documents elucidating the very subject I wanted to investigate; so that, on the fourth day, I attacked him directly on the present state of the inquisition.

‘I had already discovered that it was abolished in 1775, by the court of Portugal, on account of its inhuman rigour; that in 1779 it was restored on the accession of the present queen; and that it has been in operation ever since. On its restoration, its rigour was qualified in some points. It was not to have a public auto da fé; but it was permitted to have a private one annually. The dungeons and torture remain the same. It has power to incarcerate for life; and there are now victims in its cells. The tribunal is supported in its ancient pomp; and its establishment is full. In fact, it is the only department which is *alive* in ancient Goa.

‘Josephus à Doloribus was alarmed when he dis-

covered the real drift of my inquiries. I told him, that he had now said so much, he might as well tell me all; and that I should not leave Goa till I had seen the inquisition. He at last consented to shew me the great hall. I accompanied him, clothed in the solemn robes of his office. When I had surveyed the place awhile in silence, I desired that he would now let me go below, and visit the dungeons. He refused; and here our first contest began. I told him, that if he did not open the dungeons, and let me count the captives, and inquire into the periods of their imprisonment, and learn the number of deaths within the last year, I should naturally believe that he had a good reason for the concealment; and that the ancient horrors of the inquisition still subsisted. Whereas, if he would now unbar his locks, I could only declare to the public the truth as it was; and nothing would be left to imagination. He felt the force of this; but answered, that he could not oblige me, consistently with his oath or duty as an inquisitor. I observed, that he had broken that oath frequently, during the four last days; and that he had himself noticed in his own justification, that the ancient regulations of the church were in many instances obsolete. I then put the following question solemnly: "Declare to me the number of captives which are, at this moment, in the dungeons below." "That, sir, is a question," said he, "which I must not answer."

I was now in the hall where the captives were wont to be marshalled when they proceeded to the flames. I contemplated the scene awhile with mournful reflection, and then retired. The alcaides and familiars of the holy inquisition stood around me, wondering at my introduction into the hall, and my conversation with the inquisitor. I went into a neighbouring church, and ruminated on what I had seen and heard. I resolved to go again to the inquisition. The familiars thinking I had business

with the inquisitor, admitted me. I immediately saw a poor woman sitting on a bench in the great hall. She appeared very disconsolate, and was waiting to be called before the tribunal in the next room. I went towards the tribunal, and was met at the door by Josephus & Doloribus, who seemed to have lost his temper at this intrusion, and exclaimed, "*Quid vis tu, Domine?*" All our discourse was in Latin. I told him I wanted to speak with the chief inquisitor, who was on the bench. I then looked at the poor woman very significantly, and then at him—"And what has this poor woman done?" He was silent, and impatient to lead me out. When we came to the head of the stairs, I took my last leave of Josephus & Doloribus, and repeated once more in his ears, what I had pleasantly pronounced before, in our amicable discussions about the inquisition, "*Delenda est Carthago.*"

Before I left Goa, I communicated to him my intention (I first declared it to him in his own cell,) of addressing the archbishop in a Latin letter, which would probably be published, on the four following subjects:—

1. The inquisition.
2. The want of Bibles for the priests.
3. The disuse of public preaching and instruction in his diocese.
4. The state of the public libraries.

This letter I began and dated from the convent of the Augustinians, 25th January, 1808. I shall probably print it before I leave Point de Galle.

My visit at Goa has excited a very general alarm among the priests. The viceroy wishes success to my endeavours. The English at Goa seemed to know little or nothing about the subject. The whole Catholic body there are awed by it; and it was said, that some would suffer in consequence of my visit; for Major B. and others of the viceroy's household were known to furnish me with every information in

their power. But at last I perceived, that even B. himself, the philosophic, liberal, learned B. was cowed, and endeavoured to draw off.'

On quitting his friend, Josephus à Doloribus, whose favour and forbearance had perhaps been conciliated by the present of a small purse of moidores, previously to his admission into the *santa casa*, Dr. Buchanan confesses in his letter to Mr. Brown, that his own mind was much agitated.

'I began to perceive,' he says, 'a cowardly fear of remaining longer in the power of the inquisitors. My servants had repeatedly urged me to go, and I set off about twelve o'clock, not less indignant at the Inquisition of Goa, than I had been with the temple of Juggernaut.'

Dr. Buchanan's great object in this, as in all his researches, was not so much the gratification of personal curiosity, as the discovery of useful and important information, with a view to the detection and the removal of spiritual and moral evils. The suggestion in the published extracts from his journal, as to the propriety of an interference on the part of the British government with that of Portugal, for the abolition of the dreadful tribunal of the inquisition, had been happily anticipated, but did not render his animated appeal upon that subject superfluous; while his inquiries relative to the moral and religious state of the Romish and Syro-Romish churches on the coast of Malabar, led to efforts to disseminate the holy scriptures, for the instruction and illumination of that numerous and long-neglected body of Christians.

'In two hours,' continues Dr. Buchanan in his letter to Mr. Brown, 'I reached New Goa. The alarm of my investigations had gone before me. The English came to inquire what I had seen and heard, and I told them all. I staid a day or two with them, and embarked in a pattamar (an open boat) for Bombay. The wind was contrary, and I was ten days on the

voyage. I touched at three different places on the pirate coast; Gheria, the celebrated fort of Severndroog, &c. One day we were driven out to sea, and were in considerable danger. At length, however, on the 6th of February, I reached Bombay.'

On his arrival at this presidency, Dr. Buchanan was kindly received by Governor Duncan, and took up his abode at the house of Mr. Forbes. He experienced the utmost civility from the principal persons of the settlement, and was particularly gratified by the attentions of Sir James Mackintosh. 'I passed five hours,' he observes in a letter to Colonel Macaulay, 'with Sir James in his library. It is uncommonly numerous and valuable. He is a friend to religion; and professes a desire to support me in all useful plans for India.'

Dr. Buchanan had taken with him to Bombay the manuscript translation of the four gospels into the Malayalim language, which had been completed by the Syrian bishop and his clergy, and transmitted to Colonel Macaulay, intending to print it at his own expense; an excellent fount of types having been recently out at that place. When Mr. Duncan, however, heard of this intention, he intimated his wish, that Dr. Buchanan would address a letter to the government upon the subject, promising to give it his countenance and support. He accordingly availed himself of this hint, and, in an address to the governor in council, briefly detailed the circumstances of his visit to Travancore, and its result relative to the version of the scriptures into the Malabar language. He also stated, that, on his arrival at Bombay, he had submitted the translation of the four gospels to the judgment of Dr. Drummond, of that presidency, author of the Malabar Grammar; who had reported, that he considered it to be a faithful version of the sacred original, and easily intelligible by the common people. Dr. Buchanan took the same opportunity of representing the im-

portance of a cheap edition of the English Bible for the use of the army, and of the English inhabitants generally, of that country. In reply to this communication, the secretary to government informed him, that the governor in council readily extended his countenance to the good work which he was so laudably meditating, and would for that purpose be disposed to accede to such ulterior measures as might tend to promote it; but that the communities of Malabar Christians to whom he had adverted being chiefly within the jurisdiction of the presidency of Fort St. George, the governor felt it to be his duty to transmit thither his representations upon that subject. With respect to the supply of the English scriptures, he expressed his intention of shortly recommending that part of Dr. Buchanan's suggestions to the consideration of the Court of Directors; who, he doubted not, would be desirous of ensuring to the Europeans at Bombay the edification to which the dissemination of the holy scriptures must materially contribute.

In consequence of this favourable disposition of the government, Dr. Buchanan drew up an advertisement for a subscription towards defraying the expenses of the printing of the gospels in the Malayalim language; the governor himself professing his intention to subscribe, and to lead the way in this laudable design.

'I took no steps, however,' he observes, in a letter to Colonel Macaulay, dated off Calicut, February 27th, 'till the last day of my stay at Bombay; when I told Mr. Money that I had a delicacy in pressing the subscription when I was on the spot, but that I should leave it in his and Mr. Forbes's hands, and trust to them for its success.

'I left a note of instructions with Messrs. Forbes regarding the appropriation of the funds; and they are authorised to pay all bills relative to the expense of translating the scriptures into the Malayalim



language, and of sending learned persons to Bombay to superintend the printing, which shall have received your signature.

'The types are ready, but they have not one Malayalam learned native in Bombay. The first thing that I request of you is to send round two persons qualified to superintend the printing. Mr. Drummond will superintend *them*. It will be expedient that one of the moonshees be a Romish or Syro-Romish priest, for the reasons mentioned in the advertisement.

'The prefaces peculiar to the Syriac may be omitted; and it may have a general conformity to the Vulgate.'

In another short communication to Colonel Macaulay about the same time, Dr. Buchanan mentions a pleasing mark of kindness which had been shewn him by one of his friends at Calcutta, and informs him of a proposal which he had made relative to one of the most stupendous and interesting objects of curiosity in India.

'Mr. Speke has sent a beautiful large quarto Bible after me, as a keepsake. He had heard that I complained of my sight in reading small print at night. And this is my last communication with the learned of Calcutta. *Hoc Deus fecit*.

'I have put them on restoring Elephanta at Bombay. I found the cavern and figures in a state of progressive annual dilapidation. Mr. Money has taken up the subject warmly. If government does not execute it, I have proposed a subscription, with a promise of five hundred rupees as soon as the work shall commence under a scientific superintendent. I have left a memorandum of the subjects of improvement, and re-edification, according to my idea. I have a reason for wishing that the Trinity in Unity at Elephanta may remain while this lower world exists.'

# MEMOIRS, &c.

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## PART III.

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### CHAPTER I.

OF the events referred to at the close of the preceding division of this narrative, the first in order of time relates to the determination of the munificent prizes proposed by Dr. Buchanan to the universities of Oxford and Cambridge, in the year 1805. It has been already stated, that the time assigned for this purpose was the 4th of June, 1807; on which day, the prize was adjudged at Oxford to the author of these memoirs. At Cambridge some circumstances occurred which prevented any decision upon the subject; and which the following letter from the vice-chancellor of that university to Dr. Buchanan will sufficiently explain.

*' St. Peter's College, Cambridge, Jan. 19th, 1801.*

*' REVEREND SIR,*

*' The sum of five hundred pounds proposed by you for the best Essay on 'The probable Design of*

divine providence in subjecting so large a portion of India to the British Empire,' &c. was accepted by the university; and Dr. Milner, Dr. Jowett, and Dr. Outram, appointed to read the compositions, and decide upon their respective merits.

'Of all that were sent in within the appointed time, not one was deemed worthy of so magnificent a prize. Another came a few days after the time, which was unanimously preferred to all the rest; and to which the examiners would without the least hesitation have adjudged the prize, but did not think themselves authorized to do so without your special permission, as one of the conditions, the presenting the composition within such a time, had not been complied with.

'The author has since avowed himself to be the Rev. J. W. Cunningham, M.A. of St. John's College.

'Dr. Pearce, vice-chancellor at the time when the examiners made their report, having heard that you were on your passage to England, deferred writing, as he daily expected to have a personal interview with you: and thus has devolved on me the office of communicating to you the thanks of the whole university for your very liberal offer, and their regret that your design has not been completely carried into execution.

FRANCIS BARNES.'

It appears that Dr. Buchanan did not feel himself at liberty to make any decision upon the point stated in the preceding letter, and that the university was unwilling to resume the official consideration of the subject. He offered, however, to bear the expense of printing Mr. Cunningham's work.

On the 10th of May, and the 28th of June, 1807, two sermons were preached before the University of Cambridge, by the Rev. Francis Wrangham, of Trinity College, and the Rev. John Dudley, of Clare Hall, pursuant to the proposal of Dr. Buchanan in

The preceding year, on the translation of the scriptures into the oriental languages. Two discourses on the same important subject were preached before the University of Oxford, on the 8th and 29th of November following, by the Rev. Dr. Barrow, of Queen's College, and the Rev. Edward Nares, of Merton College. The two former of these sermons were published in the course of the year 1807, and the two latter early in 1808. All of them, with different degrees of ability and eloquence, and by various considerations and arguments, supported the duty and expediency of translating the sacred records into the principal languages of the east; and all strenuously maintained the general obligation of this country to attempt, by every wise and rational method, to promote the knowledge of Christianity in India.

Dr. Buchanan's memoir on the expediency of an Ecclesiastical Establishment for British India, produced, as might be expected, a considerable sensation on the public mind. The subject was not only highly important, but it was also new.

The more religious party hailed this production as presenting facts and arguments of a most important nature, and as opening a boundless sphere of exertion to the newly awakened and expanding energies of Christian benevolence and zeal: while others, and those a numerous and respectable class, considered it as at best a rash and unauthorized publication, and even deprecated it as tending to excite dissatisfaction at home and disturbance abroad. The growing extent and influence of the British and Foreign Bible Society, and the anxiety which had been evinced to promote the translation of the scriptures into the oriental languages, added materially to the displeasure and alarm of the persons last alluded to.

It was not long before sentiments and feelings of a hostile nature were publicly avowed; and it forms

a very remarkable coincidence of events in either hemisphere, that while attempts were, as we have already seen, making at Calcutta to arrest, or at least to impede, the progress of scriptural translation, and to restrain the efforts of Christian missionaries, a formidable attack was carrying on in this country, with a view to check the ardour which had been kindled in the minds of multitudes in favour of both those great and interesting objects, and to provoke the authoritative interference of government, to extinguish at once their hopes of effectually promoting them. The attack in question originated in a pamphlet published in the month of October 1807, under the title of 'A Letter to the Chairman of the East India Company, on the danger of interfering in the religious opinions of the natives of India, and on the views of the British and Foreign Bible Society, as directed to India.' This pamphlet, though at first anonymous, was shortly afterwards avowed by Thomas Twining, Esq. a senior merchant on the Bengal establishment; who announced it as only the precursor of a motion, which he intended to bring before the Court of East India Proprietors, for expelling from Hindostan all the Christian missionaries, who were then labouring in that extensive but neglected field; and for preventing the holy scriptures from being circulated in the languages of the East.

With respect to the share of the British and Foreign Bible Society in this extraordinary charge, it is only necessary to refer to the able reply published by the Rev. Mr. Owen, in the month of December following, and to that part of his history of the society which relates to this controversy.

The prejudice and alarm which began to be excited by Mr. Twining's pamphlet were increased by the publication of one, and subsequently of a second, by Major Scott Waring: who inveighed with even greater warmth and violence against the Bible So-

ciety, the missionaries in Bengal, and the memoir of Dr. Buchanan.

But the exertions of the friends of religion were successful in checking the rising spirit of jealousy and opposition occasioned by these publications; so that on the 23d of December, when the Court of Proprietors met at the India House, Mr. Twining found so little encouragement to propose his threatened motion, that he withdrew it, and the Court in consequence adjourned.

The important controversy, however, which had been thus begun, did not terminate here. Early in the year 1808, it was renewed by the publication of a pamphlet, entitled 'A Vindication of the Hindoos from the aspersions of the Rev. C. Buchanan, M. A.; with a refutation of his arguments for an Ecclesiastical Establishment in British India. By a Bengal Officer.' This extraordinary publication was distinguished by the bold avowal, that the Hindoo system little needs the ameliorating hand of the Christian dispensation to render its votaries a sufficiently correct and moral people, for all the useful purposes of civilized society.

So convinced was Dr. Buchanan himself of his correctness and integrity, as to the statements contained in his Memoir, that in a note to his letter to the Court of Directors from Calcutta, in December 1807, which has been already mentioned, he ventured to make the following appeal upon this subject.

'The Memoir on the expediency of an Ecclesiastical Establishment for British India has now been in the hands of our Indian governments for a year and a half, and I have not heard that any one fact or deduction contained in that volume has been disputed or disproved; which in this country, where the merits of such a work can be best understood, and where only just information of the local circumstances therein detailed can be obtained, and where moreover there are *fourteen* weekly publications to

animadvert on that information, may be considered as some testimony to its general accuracy, as well as some acknowledgment of the necessity of the great measure therein proposed.'

The labours of the friends and advocates of diffusing Christian knowledge in India more than kept pace with those of its adversaries. Amongst others, the venerable Bishop Porteus<sup>1</sup> wrote some remarks on Mr. Twining's pamphlet, which were published anonymously, and which, in a strain of animated and well-directed irony, defended the measures of the British and Foreign Bible Society, and what his Lordship termed 'Dr. Buchanan's invaluable Memoir.'

Early in the spring appeared Mr. Cunningham's 'Essay on the duty, means, and consequences of introducing the Christian religion among the native inhabitants of the British dominions in the East;' forming a part of the work which he had submitted to the University of Cambridge, as a candidate for Dr. Buchanan's prize. The main argument of this able and elaborate publication was founded upon the malignant and pernicious nature of the Hindoo superstition.

Mr. Cunningham's Essay was followed by the Prize Dissertation of the author of these Memoirs; of which he will only observe, that he shall ever esteem it one of the chief privileges and blessings of his life to have contributed, in whatever degree, to the accomplishment of the great end which the admirable proposer of the subject had in view; the infinite importance of which is confirmed by every year's experience, and cannot fail ere long to be universally acknowledged.

One other work remains to be mentioned, of singular excellence and authority. This was the production of Lord Teignmouth; who, together with the principles of Christian piety and benevolence, brought to the consideration of the weighty subject in ques-

<sup>1</sup> See Owen's History of the British and Foreign Bible Society, vol. 1. p. 350.

tion, the correct and extensive local knowledge, and the practical wisdom and experience, which were the result of the high stations he had occupied in India. 'Considerations on the practicability, policy, and obligation of communicating to the natives of India the knowledge of Christianity,' were not only conclusive of the temporary contest in which they appeared, but will remain a standing testimony to the duty of a Christian nation towards its ignorant and unconverted subjects.

It would be unjust not to add the name of 'the Christian Observer;' which, whether in the examination of the productions on either side of the question, or in original communications, may justly claim a very considerable share of the praise which belongs to its successful termination.

Thus, as in the instance of the rising opposition at Calcutta, the storm which threatened to overwhelm the efforts of Christian benevolence in this country to diffuse the knowledge of the gospel in the East was quickly dispersed; and the advocates of this important and salutary measure were for the present permitted to continue their peaceful and charitable course without farther interruption or disturbance.



## CHAPTER II.

WHILE the controversy, of which a brief view has been given, was thus carrying on, the person whose zeal and activity had principally given occasion to it, was quietly pursuing his voyage from India to his native country. The following extracts from letters to several of his friends, though they fail in expressing his emotions on revisiting his native shores, after an absence of twelve years, during which he had been employed in so important and honourable a manner, and had experienced such vicissitudes of joy and sorrow, of repose and toil, of gratification and trial, will yet afford some notices of his proceedings. They will serve also to show his filial affection, his wish for retirement, yet his desire of usefulness as a minister of the gospel, and his lively interest in the progress of true religion in this country.

His first visit, on his arrival in London, was to the house of Mr. Newton; 'but judge,' said he to one of his correspondents, 'what were my feelings, when I was informed that my venerable friend had entered into rest some months before. I next proceeded to Cadell's, expecting to have had the 'Christian Institution' put into my hands; but here also I was disappointed.'

Thus deprived of two of the principal objects of his immediate attention, Dr. Buchanan turned to others of a more private and domestic nature.

*' London, 20th August, 1808.*

' I arrived here two days ago, and was happy to hear that you and your family were well. I go down to Northwold in a day or two, whence I shall proceed to Scotland to see my aged mother; and on my return I hope to pay you a visit in Cornwall.

' I have enjoyed good health on board ship. I have no thoughts of ever returning to India again. My wish is, to take a cure of souls, and to grow old preaching the gospel: and I look out for retirement. The chairman and his deputy were desirous that I should conciliate the Directors, by waiting on them individually in the usual manner. I have accordingly paid my respects to them all. It seems, that on Wednesday next there is to be a grand discussion on Indian missions. Lord Minto has sent home my letter to him, to the court, and this is the subject which calls for its attention on Wednesday.

' In the mean time I dismiss it from my mind altogether, being careless of the result, as it affects myself. I read no pamphlets, and scarcely know what has been doing. Nor do I wish to know any thing, till I have seen my family in England and Scotland, and have enjoyed for a time their tranquil society.'

*' Northwold, Norfolk, 30th Aug. 1808.*

' I received your letter as I was leaving London. Your affectionate expressions well accord with your long-proved kindness to me and my family. It would indeed give me a sincere delight to visit you at this time with my two little girls; but I have not lived with my mother these twenty years, a fortnight excepted. I have a long arrear of filial affection and personal attention to bring up, and must first fulfil this duty.

' I shall probably stay over the winter in Scotland.

There is an Episcopal church in the vicinity of my mother's house, where I may exercise my ministry, and where I may possibly remain, if I should find my labours useful.

'Charlotte and Augusta are so much grown, that I should scarcely have known them. The natural feelings of children to a father, and of a father to his children, have been displayed in a remarkable manner in many instances, and with such powerful sympathy, as has been delightful even to the beholders.'

*'Stamford, 12th Sept. 1808.*

'Much more good has been done by the proposition of the literary prizes than I ever expected.

'——— Wherever I go, some commotion prevails; a conflict between light and darkness, which was not known when I left England twelve years ago.'

*'Glasgow, 28th Sept. 1808.*

'We arrived here on the 20th instant, and found my mother and family in fine health, both in body and spirit. We stopped on Sunday at Stamford, on Wednesday at York, and on Sunday at Carlisle. The Dean of Carlisle, with whom we dined, lifted up his voice against the races for the first time. He had long been oppressed in spirit on the subject; and he devoted his last day of preaching this season to the consideration of it. The cathedral was crowded, and he preached the word with great energy and eloquence.

'Mr. S—— has written to me, hoping I am not offended at his interfering with the publication of the book. I have answered, that on the contrary I consider his and Mr. G——'s interference as the act of Christian friends; that I doubt not they acted for the best, according to their judgment; but that I can form no opinion on the subject my-

self, as I have not yet read the publications of the controversy.'

When the attachment of Dr. Buchanan to the plan developed in his 'Christian Institution' is considered, his acquiescence in the judgment of his friends affords a striking proof of his diffidence and humility.

'On Sunday last,' he again writes from Glasgow, 'I preached in the English church here to a crowded auditory. The presbyterians came to hear, notwithstanding the organ. Both in England and Scotland a more tolerant spirit seems to pervade the different sects than formerly.

'In a few days I propose to leave Scotland, and to proceed with my little girls to Bristol. If I stay any longer at Glasgow, I fear I shall never get away.'

Dr. Buchanan arrived at Bristol on the 21st of November, and on the 25th gave the following account of his journey from the North.

'I returned from Scotland by the way of Newcastle and Durham, after passing a week at Edinburgh. I was frequently with Professor —, with whom I discussed the Edinburgh Review, which I told him was denominated in the middle counties of England, 'The Northern Blast.' He assured me that he had now nothing to do with that work, directly or indirectly: and seemed to lament that it was conducted with so little judgment. I asked him whether it was too late to retrieve its character; I was anxious for the fame of my countrymen; the Bishop of Durham had already renounced it, and his example would soon be followed by others. The reviewers observed in defence, that most of the obnoxious articles have come from England. — told me that it was with the greatest reluctance the editor admitted the review on Indian Missions, and that he wrote a long note in qualification of the text.

‘I passed two days at Bishop’s Auckland. The bishop entered into various subjects of religion and literature with great spirit. He told me it was true he had forbidden the Edinburgh Review to lie on his table. He did not think it right to sanction a work which had so grossly insulted religion. Some other gentlemen had expelled it on the same ground.

‘I took an opportunity of mentioning to his lordship, when he was asking what appeared strange to me after a twelve year’s absence, that I thought the bishops seemed to have too little correspondence with each other on the interests of religion ; that they were like twenty-four insulated kings or barons in their castles, while the enemy was scouring the plains, and did not sufficiently encourage men of learning and piety to come near them, and offer their counsel on subjects connected with the church at home and abroad.

— ‘I visited Mr. Cecil yesterday, who is close by me here. He is much better ; and is very anxious that I should write the Life of Schwartz. I was happy to hear him talk with such spirit.’

For the various excellences of the eminent minister of Christ whose name occurs in the preceding sentence, and who was then near the close of his earthly career, the author of these memoirs gladly seizes the opportunity of testifying his affectionate veneration. In a subsequent letter, Dr. Buchanan adds another brief notice of this admirable man.

‘Notwithstanding his weakness, he seems to feel a singular pleasure in hearing me talk on oriental subjects, and the diffusion of the gospel generally. It seems he once preached a sermon<sup>1</sup> which led him to some inquiry on these subjects ; for most people, I perceive, know little about them.

‘You notice the spirit so hostile to you among your

<sup>1</sup> This was Mr. Cecil’s able and impressive sermon before the Church Missionary Society, in the year 1868.

relations. If it be merely on account of the gospel, there is nothing more to be said or thought of it than this, 'That the reproach of Christ is great riches; and that to you it is given not only to believe, but to suffer for his sake.'

'I have been called to preach a charity sermon for the Bristol Infirmary. And they now wish me to preach the annual sermon at Mr. Biddulph's church, for 'Missions to Africa and the East.' They think more highly of me than they ought to think; but being now somewhat of a public character, my testimony is acceptable. But my chief employment is at St. Mary Redcliffe.

'I have no thoughts of returning to India. There is no peculiar sphere of usefulness for me there; nor is it probable that any will offer. As for my place of residence for the remaining years of my life, I have no partiality. I care not where I live or go. It sufficeth that I am employed for the present.'

In the course of the autumn in this year, Dr. Buchanan received two letters from his friend Mr. Brown, dated about two months after his departure from India; the following extracts from which are strongly expressive of that excellent man's esteem for his late valuable colleague.

'I begin,' he says, 'with acknowledging the receipt of all your letters from Columbo, Cochin, Tellicherry, Goa, Bombay, and lastly from Point de Galle. The news all good. Your journey prosperous, and promising the best fruits.

'Well? You have fought your fight, and finished with the Archbishop of Goa, and are gone. May peace and safety attend all your paths; and may the providence of God preserve you to embrace your children, and to do good in the world!

'I have the best accounts of Martyn, Sabat, and Mirza. The Persian and Hindostanee are both ready. You will see we want a press for Martyn.

'I send you a copy of the archbishop's letter.

No name was upon it. The inscription on the cover was 'The Vice-Provost,' and it was brought to me.

'Since you left me, war has been in all my gates. But I have nothing to lose; neither fame nor money. Let them burn me if they please. I shall make as good a fire as Brahmin women, two of whom were burnt last week near us; one before my eyes. I get disgusted and indignant on these occasions, and am always weighed down for some days after witnessing such horrible sacrifices to Moloch. Surely the 'Christian Institution' will demolish this most diabolical religion.

'I now send you two copies of Lord Minto's college speech. Mr. Harrington, to whom I had sent the report of the Chinese examination, took it to his lordship. He doubted at first whether all this was real. To be certain, he sent Dr. Leyden to me; to whom the whole was rehearsed, and who gave "confirmation strong" to the report. Lord M. made several inquiries of me, and seemed pleased with what had been done.

'While I am writing, I have received a long account of the particulars of ——'s death, from his son. His end was most blessed. The victory was complete. He was surprized to be told that he was dying, but it did not discompose him for a moment. His language was, "Whom have I in heaven but thee?" He broke out in Dr. Watts's translation of these words, which were his last. I shall find, a week or two hence, some interesting things to say in a funeral sermon, which I am requested to preach, and should have preached if not requested; for these are our best occasions for working on the dead mass; and you were always diligent to improve them.

'I used to think you would make some improvement of my death. It must now be left to Limrick. Let him say, Alas! my brother! and I shall be satisfied. I have been a brother to him, and am yet;

and shall be when I die, if I die before him. I shall have something to add, perhaps, but I say here,

‘Yours affectionately,

D. BROWN.’

The letter to which Mr. Brown refers in the preceding extract was from the Archbishop of Canterbury; and expressed his grace’s approbation of the important measure which it was the great object of Dr. Buchanan’s Ecclesiastical memoir to recommend, and his anxiety to promote its accomplishment.

The speech of Lord Minto, copies of which Mr. Brown mentions that he had transmitted to Dr. Buchanan, was that which his lordship delivered on the 21st of February, 1808, after the annual disputations in the college of Fort William; and in which, amidst his testimony to the progress of oriental literature in that institution, he took occasion to advert in terms of high praise to the proficiency in the Chinese language of the missionaries at Serampore; which must have been peculiarly gratifying to Dr. Buchanan, as the early friend of that most important pursuit.

‘I must not,’ said his lordship, ‘omit to commend the zealous and persevering labours of Mr. Lassar, and of those learned and pious persons associated with him; who have accomplished, for the future benefit, we may hope, of that immense and populous region, Chinese versions, in the Chinese character, of the gospels of Matthew, Mark, and Luke; throwing open that precious mine, with all its religious and moral treasures, to the largest associated population in the world.’

To this liberal and enlightened tribute of applause to the importance of the Chinese translation of the scriptures, Mr. Brown in the second of his letters to Dr. Buchanan added the gratifying and unexpected intelligence, that Lord Minto supported the translations generally, and had subscribed to some



of the works then carrying on at the Serampore press.

The following extract from one of Dr. Buchanan's letters to a friend, in January, 1809, on the dangerous illness of a near relative, as well as the tenor of the concluding remarks, shew the prevailing piety of his mind.

'I sincerely sympathise with you on this affliction; but the excellent accounts you give of her spiritual state must be your chief consolation. Happy for her that her affliction hath been sanctified! Whatever be the event, there is great room for praise and thanksgiving. I feel this the more from having just heard that a beautiful young lady, of good family and great fortune, has finished her course at the Wells here, and died without a ray of hope. Blessed then is your family, which hath "this hope," in the midst of a perverse generation. May it be your hope unto the end!

'All is well in India; only Bonaparte is expected. And if the news of this day be true, he *may* be expected. But "the Lord reigneth, be the earth never so unquiet." I behold the tumult of the present scene with much tranquillity. But we must be in the circumstances in which Miss — now is, to be able to view it aright; and to see the utter insignificance of things temporal, when weighed in the scale with things eternal.'

In a letter to Mr. Brown about the same time, the following passages occur.

'People imagine that I am meditating war. Nothing is farther from my thoughts. I am at present reading the Bible, and studying some subjects for sermons to poor people.

'I stand remote from the world. I do not even know whether the Court of Directors pays my far-  
lough allowance. But on this, and other subjects, I shall be able to say more after I have been a year in the country.

‘The Chinese printing’ (which had been sent to him by Mr. Brown) ‘is very admirable. You are cheaper too than I was, when I gave four annas for every character.

‘The arrival of Mr. Thomason will brighten your prospects. I told Mrs. M. her prayers would bring good men.

‘Mr. B. here is a most useful evangelist. I shall enclose to you an account of the death of his daughter, aged fourteen. He lost four children in one year, and preached nobly to the hearts of his large congregation during the whole period. So you see good men have their trials on the banks of the Severn, as well as on the Ganges.

‘You will regret to hear, that Henry Kirke White was first proposed to Mr. Thornton,’ (meaning for his own benefaction to some student at the university,) ‘and,’ for reasons, which do not appear, ‘was rejected.’

On the 26th of February, Dr. Buchanan preached his sermon, entitled ‘The Star in the East,’ in the parish church of St. James, Bristol, for the benefit of the Church Missionary Society. This was the first of that series of able and well-directed efforts by which its excellent author, in pursuance of the resolution he had formed in India, endeavoured to cherish and extend the interest he had already excited for the promotion of Christianity in the east. The object of this sermon was to detail some of the more prominent proofs, that ‘the day’ had at length begun to ‘dawn,’ and ‘the day-star to arise’ on the benighted inhabitants of Asia; and its peculiar excellence consisted in the strength and simplicity with which these evidences were exhibited.

After stating the labours and the success of the church of Rome, and of the Protestant missionaries, more particularly of the venerable Schwartz, Dr. Buchanan introduced the highly interesting account of the martyrdom of Abdallah, and the conversion

of Sabat, which can never be read without the deepest emotions of admiration and pity.

The subsequent apostacy of Sabat from the faith which he once appeared to have so cordially embraced, while it affords a lamentable proof of the depravity of the human heart, does not in the slightest degree affect either the truth of the narrative, or the object to which it was applied, of illustrating the divine efficacy of the gospel. That will still remain the same, whether the unhappy apostate were, as there seemed to be some faint reason to hope,<sup>1</sup> again 'renewed to repentance,' or became the final victim of impenitence and unbelief. Nor ought the deplorable defection of this once-promising convert to be adduced as any proof of the want of judgment or penetration in Dr. Buchanan, and others,<sup>2</sup> who, in common with him, trusted to the fair appearance and the striking evidences of sincerity, which this learned but deluded Arabian manifested during several years; though it may, and undoubtedly ought to teach a lesson, both of caution to the Christian minister, and of humility and self-distrust to the professed convert, not only in the east, but in every quarter of the world.

The conclusion, however, which was drawn by Dr. Buchanan from the various facts he had enumerated, and which he afterwards strengthened by some other encouraging considerations, was sufficiently established, that the time for diffusing Christianity in the east was come. The remainder, therefore, of this interesting discourse was occupied with an earnest and persuasive appeal to his hearers on the duty of cordially supporting this important measure; which is so appropriate to every period,

<sup>1</sup> In a letter published in the 'Asiatic Journal' for January, 1817, from a 'Prince of Wales's Island Gazette, this wretched man referred to Dr. Buchanan's account of him in the 'Star in the East,' and affirmed, that he had never ceased to believe the truth of the Christian religion.

<sup>2</sup> Particularly the late Rev. Henry Martyn.

and contains so valuable a testimony to the nature and necessity of spiritual religion, that it can scarcely be deemed irrelevant to introduce a part of it in this place.

‘ Behold then, my brethren, the great undertaking, for the promotion of which you are now assembled. If it were in the power of this assembly to diffuse the blessings of religion over the whole world, would it not be done? Would not all nations be blessed? You perceive that some take a lively interest in this subject, while others are less concerned. What is the reason of this difference? It is this: every man who hath felt the influence of religion on his own heart will desire to extend the blessing to the rest of mankind: whereas he who hath lived without concern about the gospel of Christ, will not be solicitous to communicate to others a gift, which he values not himself. At the same time, perhaps, he is not willing to be thought hostile to the work. But there is no *neutrality* here. “He that is not with Christ,” in maintaining his kingdom on earth, “is against him.” Every one of us is now acting a part, in regard to this matter, for which he must give an account hereafter. There is no one, however peculiar he may reckon his situation or circumstances, who is exempted from this responsibility.

‘ Begin then, at this time, the solemn inquiry, not merely into the general truth of Christ’s religion, but into its divine and converting power. You observe that in this discourse, I have distinguished between the *name* of Christianity, and the *thing*. For it seems that there are some persons in this country, who having departed from the principles of our reformation, admit the *existence* of the Spirit of God, yet deny his *influence*; and who agree not with the Apostle Paul, that the “gospel cometh not in *word* only,” but “in *power*, and in the Holy Ghost, and in much assurance.”

‘ The great Author of our religion hath himself

delivered the doctrine in the most solemn manner to the world. "Verily, verily, I say unto you, Except a man be born again, he cannot see the kingdom of God." *Verily, verily*; it is an undoubted truth, an unchangeable principle of the heavenly dispensation, that, except a man be renewed in his mind by the Spirit of God, he shall not have power even to *see* or behold the kingdom of God. If our Saviour hath delivered any one doctrine of the gospel more clearly than another, it is this of a spiritual conversion; and the demonstration of its truth is found in all lands where the true gospel is known. Christians, differing in almost every thing else, yet agree in the doctrine of a change of heart, through faith in Christ. This is, in fact, that which distinguishes the religion of God in Asia, from the religions of *men*. In every part of the earth, where I myself have been, this doctrine has been proclaimed as the hope of the sinner, and the glory of the Saviour.'

The sermon from which the preceding extract has been taken was immediately published, and was not only universally circulated, but generally productive of a corresponding feeling in the minds of its numerous readers.

The services of Dr. Buchanan not being permanently required at Bristol, he was desirous of obtaining some settled employment; and with the humility and anxiety to be actively engaged in his master's service, which had ever distinguished him, would gladly have retired to some country curacy. 'I wish, too,' he observed to a friend, 'to be fixed for a time, if it were but to organize a library;' having brought scarcely any books with him from India, except the Bible.

In the mean time he projected a journey to the University of Oxford, where he arrived at the beginning of April, and remained about ten days. His object in this visit was to look into the libraries,

and to compare and collate certain oriental manuscripts. He appears to have been received with much civility by the heads of houses, and to have been gratified by the society of several members of the University. During his stay, he preached at the parish churches of St. Martin and St. Giles.

It might perhaps have been expected that the University would have conferred some mark of its respect on Dr. Buchanan, as the munificent patron and promoter of oriental literature and religion. The University of Cambridge had not, indeed, as yet set the example of such a step, though it took the first appropriate opportunity of so doing. It may, however be regretted, that no proposal of any similar honour should have been subsequently made at this place; though Dr. Buchanan himself was so far from any feeling of this nature, that in a letter to one of his friends shortly after his visit to both Universities, he observed that they had been very kind to him, and had done every thing that he wished.

A few extracts from several letters written from Oxford and its neighbourhood, will not be unacceptable. The first, it will be perceived, is to one of the sisters of the late Mrs. Buchanan.

*Oxford, April 3, 1809.*

‘ This is the day on which I was united in marriage to your sister Mary. I rejoice when I think that you and M. are following her steps. She is now in the enjoyment of scenes of bliss, while we are afflicted by contests below. But she had her day of affliction also, and when she was sufficiently purified by the refiner, she ascended on high.

‘ I hope you and I shall be carried through in like manner, and leave some testimony that we were not of this world. How great is the change made by grace on a young person! May you be more and more conformed to his image, and learn to know (what St. Paul saith passeth knowledge) the length,

and breadth, and height, and depth of the love of Christ to us ward.

‘My love to your husband ; and believe me to be very affectionately yours,

‘ C. BUCHANAN.’

‘ *Woodstock, April 4, 1809.*

‘ I spent yesterday in the Bodleian library, and I am to-day looking over the Duke of Marlborough’s at Blenheim. He has a noble collection of oriental Bibles. I want to compare some Biblical MSS. from the East, with the Bodleian this week, with the aid of Drs. White and Ford. Dr. Ford is a well-informed vigorous scholar ; but Dr. White seems nearly worn out. There is nothing that wears well in old age but heavenly learning : a proof this, that there is a “ wisdom which cometh from above.” It is only the Christian who can say,

‘ The soul’s dark cottage, battered and decayed,  
Lets in new light thro’ chinks that time has made.’

‘ *Oxford, April 13, 1809.*

‘ In my last I asked you to aid me in doing a service to the *English* church in India.<sup>1</sup> Will you now grant a boon to the *Arabian* and *Persian* church ? I want to send out immediately to Calcutta a fount of Arabic and Persian types, for printing the scriptures and other works in these languages. The Persian is most urgent. I shall want to see a specimen of the type before the agreement be concluded.

‘ I have been at Blenheim two days, looking into the Duke of Marlborough’s library, where I found my old fellow collegian, —, author of —, domestic chaplain. I had not known it was my own friend who was the author of that work. ‘ What,’

<sup>1</sup> This was respecting an organ which Dr. Buchanan had been requested to procure for the mission church at Calcutta.

said I; 'have you spent the last twelve years in writing *verses*, and to be mangled by the Edinburgh Review, after all?' I urged him to run off immediately. He possesses noble talents; and looks forward, though not with much ardour, to the opportunity of making a better use of them than he has hitherto done.'

From Oxford, Dr. Buchanan proceeded to London, from whence he wrote to Colonel Sandys as follows.

*'London, April 28, 1809.'*

'I received your last while I was at Oxford. I stayed there about ten days; and left a manuscript of the gospel of St. John in the Ethiopic language, which I found in the East, with the oriental professor, Dr. Ford, who is going to collate it. Other MSS. of the Hebrew and Chaldaic scriptures I propose to deposit in the public library of the University of Cambridge. I proceed thither to-morrow, to preach on Sunday in Mr. Simeon's church.

'My friends here wish me to take Welbeck chapel, while Mr. White, the present preacher, goes to his living in the country. If I find that my endeavours are blessed, I shall probably remain in it. But it is rather my wish to retire to a parish in the country.

'The "Star in the East," I find, has excited a general interest. I breakfasted yesterday with the Bishop of London, who said he was sure it would do a great deal of good.'

The valuable oriental manuscripts which, according to the intention expressed in the preceding letter, Dr. Buchanan presented to the public library, on his first visit to the University of Cambridge after his return to this country, were those which he had procured during his journey to the coast of Malabar. They were twenty-five in number, chiefly Biblical;



and written in the Hebrew, Syriac, and Ethiopic languages. The most curious and important of these manuscripts are a copy of the Hebrew Pentateuch, written on goat-skins, and found in one of the Black Jews' synagogues at Cochin; a copy of the Bible, containing the books of the Old and New Testament with the Apocrypha, written on large folio vellum, and in the ancient or Estrangelo character, which was a present to Dr. Buchanan from the venerable bishop of the Syrian churches; and a version of the New Testament into Hebrew, executed by a learned rabbi in Travancore, about one hundred and fifty years since. This version was transcribed by Mr. Yeates, at Cambridge, by the appointment and at the expense of Dr. Buchanan, chiefly with a view to promote the production of a translation of the New Testament in the pure style of the Hebrew of the Old, for the benefit of the Jews, and in aid of the laudable design for this purpose of the London Society for the conversion of that ancient people. The same laborious scholar afterwards published a collation of the Indian copy of the Pentateuch, which had been also made at the expense of the munificent donor, and was printed by the Syndics of the University press for the benefit of Mr. Yeates.

In the letter which follows, Dr. Buchanan notices the distinguished honour which had been just conferred upon him by the University of Cambridge, and adds some interesting particulars respecting his ministry at Welbeck chapel.

‘Cambridge has conferred on me the highest honour in her gift. She petitioned his majesty to grant me the degree of Doctor in Divinity. The mandate was issued, and I received the degree on the commencement day last week. Dr. Ramsden, as Regius Professor of Divinity, delivered a speech on the occasion, in the name of the university, in which he referred to the evangelization of the East, and to

my endeavours. The Duke of Gloucester and many of the nobility were present. I waited on the Bishop of Bristol after my degree, and received from his lordship an assurance, that he would ever support the cause in which I had been so long engaged. He subscribed at the same time to the Bible Society. All the heads of houses whom I saw professed their gratification at the public notice the university had taken of the subject. I shall be shortly called to preach before the university.

‘ I live very retired at present; preaching regularly to my congregation, and attending little to public affairs. The nobility have mostly left town; but their seats at my chapel are filled generally by the poorer sort. The Duke of Gordon, Lord R. Seymour, and others, yet remain. I pray to be enabled to persevere to the end of my time with them, next November; and after that, to the end of my race, wherever I shall be called to run.

‘ The Christians in Travancore are suffering persecution, which may do them good. I foresee another conflict on missions: may we all be found faithful and prudent, wise and harmless!

‘ Before the nobility left town, I delivered to some of them at Welbeck chapel my views of the pious and useful life of the late Bishop of London. I noticed his exertions to preserve the purity of public morals; and gave them an account of my last interview with the bishop, a few days before his death, and of his testimony to serious piety. Speaking of a public trial then pending, in which some allusion had been made to the religious characters of one of his friends, he observed, that the character of public men professing religion was severely tried, and often greatly misrepresented in the present age. And, addressing himself to the master of a college in one of our universities, then in company, he added these words: ‘ The man who shall at this day conduct himself in a strictly religious manner, and make a

profession of serious piety, must be content to be misunderstood by some, and called by a name of reproach.'"

The following is a somewhat fuller account of the effect of Dr. Buchanan's ministry at Welbeck chapel, from a letter to a friend soon after he had left it.

'The power of religion which I witnessed in Marylebone was more among the lower than the higher classes; though even among them I have reason to believe that good has been done. A general spirit of conciliation was manifest. Lady — retains an abiding impression, and does the works of righteousness. I visited her frequently. Lady — also has evinced a just sense of true religion, and others of rank. But the glory of the gospel was chiefly manifested in Mrs. B. who died last month. She was but in humble life; but many of the nobility visited her, and were benefited by her example.'

In the month of August Dr. Buchanan left London on a journey into Yorkshire; the object of which will be perceived by the following extract from a letter to Colonel Sandys.

*'London, 31st August, 1809.*

'I have been absent from London the last ten days. My friends wished to know if I should like to fix at Scarborough, if the advowson of the living were purchased; and I went down to see the place and the people. There is but one church, and seven thousand inhabitants, besides the visitors. I found the Rev. Mr. Robinson of Leicester there; and we both preached last Sunday; he in the morning, and I in the evening. It was calculated that three thousand persons were in church. I do not think that I shall settle there; but I leave the event to him whose providence governs all things.

'While at Scarborough I was hospitably enter-

tained by a family I have long heard of, and wished much to see, Mr. Thompson's, of Kirby Hall.

'I am glad you are reading Milner's Church History. He has combined more real piety and sound sense in these volumes than are to be found in half the books of the day.

'I am engaged by Mr. Burn to preach two sermons at Birmingham on the 8th of October next, on some annual occasion. My journey has refreshed me, I think, after some months' residence in London, though it was rapid, and chiefly in the mail. I am glad that William has such an awful sense of the importance of the ministry. That is more likely *in time* to lead him to it, than to drive him from it.'

About the first week in October Dr. Buchanan took a second journey into Yorkshire, and returned at the end of a fortnight, for the purpose of preaching a series of sermons on the interesting occasion afforded by the fiftieth anniversary of the reign of our venerable sovereign; and with the last of these discourses he closed his engagement at Welbeck chapel.

## CHAPTER III.

EARLY in the ensuing month Dr. Buchanan communicated to the friend to whom the preceding letter was addressed, his intention of again entering into the marriage state. The lady with whom he formed this second engagement, was the daughter of Henry Thompson, Esq. of Kirby Hall, near Borough-bridge, in Yorkshire. He became acquainted, as we have already seen, with this respectable family during his first visit to Scarborough, and was attracted towards Miss Thompson by her piety, her active benevolence, and her filial duty and affection. This connection was particularly agreeable to Mr. and Mrs. Thompson, and was universally approved by the friends of Dr. Buchanan. The marriage accordingly took place in the month of February following: from which period he fixed his residence in Yorkshire.

A few extracts from his letters will describe the plan of life upon which he now entered, and show with how much promptitude and diligence he engaged in the duties of the ministry.

*'Kirby Hall, March 1810:*

'We live at Moat Hall, or Parsonage, within a quarter of a mile of the mansion. I have undertaken the whole charge of the parish of Quaseburn. On the Thursday and Sunday evenings I have a meeting of my parishioners in my own house. I read a

portion of scripture to them, and expound it: and generally incorporate the subject of the lecture in a prayer. I ought to be thankful for the attentive ear of the people.

‘Mrs. Buchanan enters into these plans with much ardour and affection.

‘After staying here some months, I shall probably return to London; at least my friends urge me to resume Welbeck. I published three Jubilee Sermons, as a record that I was once there. They are passing through a second edition, to which is to be annexed ‘the Star in the East.’

The friend who originally introduced Dr. Buchanan to Welbeck chapel was anxious that he should be permanently fixed in that or in some similar station, which he had shown that he was so well qualified to fill. He therefore proposed the building of a chapel in one of the western parishes of London, and wrote to Dr. Buchanan for his approbation of the plan. To this he replied as follows;

‘Accept my sincere thanks for your kind congratulations. I was about to write to you, that our correspondence might not cease on account of distance.

‘I have next to thank you, in the name of the church in India, for your zeal in relation to the organ.

‘I much approve your proposal for building chapel; and I trust it will please Providence to bring the work to a conclusion. I take it for granted that you mean a building which will contain two thousand people, with all the latest improvements in church accommodation, and propriety of decoration.

‘I know not how it may please God to dispose of my life and services in the revolution of years, but I consider the situation you propose as highly important; and I beg you will proceed with your

plan of building the chapel, under the presumption that I shall be its minister.

‘Great simplicity, I think, ought to be observed in the construction and finishing; approaching nearer to the Gothic than the Grecian taste, but not to be wholly in either style; for there is no such thing, I allege, as *truth* in architecture. An oval or oblong octagon is by far the best general plan of an edifice, having the pulpit in the phonic centre. But I shall submit to your judgment in all things.’

Notwithstanding the apparently promising nature of this, and of a similar plan, which was supported by many opulent inhabitants of Marylebone, various difficulties, well known to those who embark in such engagements, prevented the accomplishment of either; and circumstances in the life of Dr. Buchanan not long afterwards occurred, which proved that the expectations of his friends upon this point would, as far as *his* ministry was concerned, have been but too soon disappointed. In the mean time the idea was mutually cherished.

The Jubilee Sermons, to which reference has more than once been made, were published early in the year 1810, and were very generally read and admired. The three-fold view Dr. Buchanan took of a subject, which the well-known circumstances of the occasion rendered peculiarly interesting, gave him an opportunity of embracing a variety of topics, which a more limited plan would scarcely have allowed. The first of these sermons exhibits a view of the Mosaic Jubilee, as a religious, moral, and political institution; together with its analogy to “the acceptable year of the Lord,” proclaimed by the Saviour of the world. The second was devoted to the British jubilee, and contained an animated review of the political and religious blessings which had been bestowed upon this favoured country during the lengthened reign of his present Majesty;

among the latter of which he particularly dwells on the preservation of our national church in her faith and polity, the increase of true religion throughout the empire, the general instruction of the poor, and the universal diffusion of the holy scriptures. The last of these excellent discourses, which is perhaps the most generally useful and important of the three, leads us forward to the closing scene of all, the heavenly jubilee. The employment and felicity of heaven, and the character of those who shall be admitted to the celestial jubilee, are here considered; and the whole is concluded by a copious application of the subject, which includes the most important practical topics, adapted to the circumstances of the higher classes of society. Among these Dr. Buchanan introduced a powerful appeal as to the duty of propagating the gospel in heathen nations. Though the subject of these sermons partook of an occasional character, the general views they display will doubtless preserve them from oblivion, and render them more than temporary proofs of the various knowledge, the fervent yet rational piety, and the warm yet enlightened benevolence, which distinguish the writings of their author.

Of the second edition of his Jubilee Sermons, Dr. Buchanan sent a copy to his eldest daughter, accompanied by the following note.

‘MY DEAR CHARLOTTE,

‘I have the pleasure to send you a book, which I hope you will receive as a mark of my affection. My chief desire in regard to you and Augusta is, that you may be prepared on earth for the *heavenly jubilee*; and, in regard to myself, that I may meet you there.

‘I hear from some, that you are not inattentive to religious subjects. This gives me real pleasure. It is a noble thing to see the young daughter follow the steps of her departed mother. That mother now



rejoices in the heavenly jubilee, and looks for the time when her two children shall join her in singing the song of the Lamb.'

In the spring of this year, Dr. Buchanan received letters from Mr. Brown, which announced to him the tranquil and even prosperous state of things in India, as to the promotion of Christian knowledge, and the active labours of many learned and excellent persons in forwarding the designs of his Christian institution, under the fostering care of the corresponding committee of the British and Foreign Bible Society. Mr. Brown dwelt with peculiar energy and delight on the exertions of Mr. Martyn and his associates, and pleaded strongly in behalf of the new Arabic translation of the scriptures, then recently undertaken by Sabat.

Another Indian letter which Dr. Buchanan received at this time was from the Rev. Mr. Kolhoff, the pious and excellent missionary in Tanjore. It is dated October 21, 1809, and is as follows.

'REV. AND VERY WORTHY SIR,

'Your very kind letter of the 4th of January, directed to the Rev. Mr. Horst and myself, we had the pleasure to receive on the 8th of July last, and beg you to accept of our hearty and sincere thanks for your kind remembrance of us, and for the affectionate regard and attention you have shown towards the mission committed to our care.

'Upon the receipt of your favours, Mr. Horst has, agreeably to your request, without delay, set about collecting materials for publishing the life of our much respected and beloved predecessor, the late Rev. Mr. Schwartz, and has now ready about ten sheets closely written, which will give nearly the same number in print, and which he would have despatched ere this, if he had not found out that he had unfortunately omitted several material points in the very beginning of Mr. Schwartz's life.

‘ It gives us great pleasure to acquaint you, that the Honourable the Court of Directors have taken into their benevolent consideration the humble petition addressed by us to the government of Madras, at the end of the year 1806, and have been kindly pleased to grant an addition of seven hundred to their former donation of five hundred pagodas, on account of the Protestant schools of this mission.

‘ The resolution of government came to our hands on the 13th of this month, at a time when we were ready to despond and sink under the burden which oppressed us, and has given us a fresh motive for thankfulness to God for his fatherly care towards us. To you also, my dear Sir, our warmest acknowledgments are due, for having suggested that measure to us, and we beg you to accept the assurance of our most lively gratitude for your friendly advice, which has had such a beneficial effect on the cause of the mission, and of the gospel of Jesus Christ.’

The life of that eminent missionary, the venerable Schwartz, which is thus alluded to in his worthy successor's letter, was a favourite subject with Dr. Buchanan. He had proceeded so far with it as to be intending to publish it, a year or two before his own death; but was prevented from executing his plan by the information he received of the same work having been undertaken by another person. The papers which he had collected for this purpose are now in the hands of his family.

The following extracts from Dr. Buchanan's correspondence, in the spring of this year, will illustrate his piety and Christian sympathy, as well as the habitual activity and ardour of his mind with reference to the great object of his life.

*'Kirby Hall, May 1, 1810.*

**'MY DEAR SISTER,**

**'Your letter gave me great pleasure. You have a hope of being restored to your family and to active service a little while longer. I say a little while ; for you must not look to long life, unless it should please God to restore you soon to strong and confirmed health. But let us not talk of life, but of how we are to live. I admire your expression, and the spirit which animates it, 'I trust I have an increasing desire to devote myself to the Lord.' May this desire, my dear sister, live in your heart till you die. It will be like "a well of water springing up into everlasting life ;" for this desire of which you speak has been imparted to you by the Holy Spirit, which our Lord compares to the water of life. "If any man thirst, let him come to me and drink ;" and then it is added, "This spake he of the Spirit, which they that believe on him should receive." John vii. 37. Blessed are they in whose hearts this desire has been awakened ! It is more to be valued than crowns and diadems. How beautiful is this desire in a female, and in a young person, and in the mother of children ! For who led your steps to "the waters" when you first heard the invitation, "Ho ! every one that thirsteth ?" Behold the world around you, how few thirst for the waters !**

**'I now behold in you, your dear sister Mary thirsting after righteousness. The promise will be fulfilled to you, as it was to her. "They shall be filled." I have no admonition to give you. You are under heavenly guidance. One thing I will notice ; this is your season of prayer. Let your prayers be offered up incessantly at this time for your husband and children ; first, that he also may be a well of water, nourishing the souls of others unto eternal life ; that he may "increase," if you are to decrease ; and that new strength may be given him as he ap-**

proaches the vigour of life and understanding. You know that by the divine command the persons appointed to the "service of the tabernacle" were confined to the period between thirty and fifty; and that is certainly the period of the most effective service. And it will cost him and me many a sigh, if, when that period has elapsed, any thing should have interrupted our zeal and labour in the heavenly ministration. Secondly, pray that your dear children may grow up in the nurture and admonition of the Lord. For now is the time to lay up a treasury of prayers for them, which may be answered when your spirit is on high, and your body is in the dust. And pray for me also, that I may be found faithful. If I should survive you in life, it will be a great satisfaction to me to reflect that I once had your prayers. And pray for your brother in the ministry, and for your father and mother, and all your family. For when "the spirit of grace and supplication is poured out," (Zech. xii. 10.) its objects are indefinite. When we "look upon Him whom we have pierced," we shall be anxious to bring all we love to behold the same glorious Redeemer. Then do we understand for the first time what is meant by "charity;" that charity whose boundless praises are set forth in the 13th of the first of Corinthians, and which the world understandeth not.

'My love to your brother, and to my little girls. Adieu.

C. BUCHANAN.'

'*Kirby Hall, 16th April, 1810.*

'I rejoice to hear that C. is alive and well, and that the Malayalim version of St. Matthew's Gospel has been *printed*. There are upwards of two hundred thousand Christians, Catholic and Syrian, who can read it.

'I should gladly aid the ———, if I could; but the truth is, I have no papers by me, not even of a

year's standing. When in India, I emptied my bureau every year regularly, and committed papers and letters to the flames. But I shall think of something for you now and then.

'I am looking out with some solicitude to see what may be done, both in regard to England and India; and I think Providence will soon open a way. In the mean time, the gospel is preached both at home and abroad, and "the kingdom" advances. It is ours to work "to-day." Τὸ σήμερον μέλει μοί. Christ will see to his own church to-morrow. I pray that I may do in the right spirit the portion of work assigned me, whatever it be; if indeed I belong to the family of Christ, and have found mercy to be faithful.

'I am not qualified to meet the public eye often. I am neither copious nor ready: and I can truly say, I never write what pleases myself. But I will give you bones now and then, if you will give them flesh. And I pray that you and I may increase in zeal in the great work. There is no zeal without intemperance, as the world defines it. For what is temperance? Ask first at the equinoctial line, and then at Nova Zembla. For so extensive are the latitudes of thinking among the servants of the gospel; even amongst those who are promoting most successfully the interests of Christ's kingdom.'

*'Kirby Hall, 23d April.*

'The ship Charlton, in which I returned from India, has been carried into the Mauritius by two French frigates. Poor Limrick went down in the Calcutta, together with L——, and his heaps of paper.

'The organ for the mission church has been shipped. It is a noble one.

\* \* \* 'Hebetude and illiberality are apt to creep on our minds after a long retirement in a nook of the vineyard. We need to be "withstood

to the face," like St. Peter, and to receive the bastinado on the soles of our feet once a-month at least, to keep us active and operative, according to the "gift that is in us." Men who walk in and about a house for a whole life are at last afraid of people who walk abroad, and begin to criticise and to despise them; for they really do not understand what they are doing. And we must bear with such. For we should have been just the same had we vegetated in a corner.'

On the 12th of June, Dr. Buchanan preached the annual sermon before the Church Missionary Society, at St. Anne's, Blackfriars. It was a grand occasion, and a collection of nearly four hundred pounds proved the interest excited by the preacher on behalf of the great objects of that important Society. From the text, "Ye are the light of the world." Dr. Buchanan forcibly addressed his Christian audience on the solemn duty attached to their profession, of giving light to a benighted world. After some excellent observations on the sermon upon the mount, for the purpose of pointing out the moral character of the "children of the light," the preacher observed, that if Christians wished to be "the light of the world," they would draw their light from Christ, and send forth preachers bearing the character which he has delineated; and that if they were instruments of the "true light," they would be zealous in adopting the most effectual means of diffusing it. In discussing these two propositions, Dr. Buchanan recurred to a subject he was so well qualified to describe, the moral darkness of the pagan world, gave much interesting information, and suggested many valuable hints relative to missions to the heathen.

One scene of exertion in the life of Dr. Buchanan was followed by another. On the 23d of June he thus wrote to a friend.

‘ I am appointed by the University of Cambridge to preach two sermons before them on Commencement Sunday, the 1st of July next. I am rather weak in spirit at present, and not strong in bodily health : but I pray for strength, and I trust the Lord will sustain me. My sermons will be published.’

Of Dr. Buchanan’s Commencement Sermons we shall have occasion to speak more fully when we notice their publication. In the mean time, the following brief account of them by himself to one of his friends, soon after they were delivered, may not be unacceptable to the reader.

*‘ London, July 11th, 1810.*

‘ Your letter of the 30th ult. followed me to London ; for I only stayed at Cambridge two days after I preached.

‘ I addressed the students, in conclusion, on the importance of the sacred office, and intimated that the time was now come, when every man who stood on the side of religion, must be content to bear a name of reproach ; for it was a necessary evidence of his character.

‘ I preached for three-quarters of an hour in the morning, and above an hour in the afternoon. There was the most solemn stillness. The church was crowded.

‘ On the Tuesday following, the Bishop of Bristol came up to me in the Senate House, and thanked me for the discourses, and expressed a hope that they would be published. Others did the same. Dean Milner, who is Vice-Chancellor, informed me soon afterwards, that he thought himself authorized to grant the imprimatur of the university for their publication ; and I am preparing them for the press accordingly. I mean to publish important matter as an Appendix. Adieu.

C. B.’

In the autumn of this year, Colonel Macaulay, one of the most valued friends of Dr. Buchanan, returned to this country. It is to this circumstance, and to the intimate association between the name of that gentleman and the Malayalim version of the New Testament, that the following extracts, from letters to him, and to his brother, Z. Macaulay, Esq. refer.

*' Kirby Hall, 28th Sept. 1810.*

' I rejoice to hear that your brother is soon expected, and that he comes by land. That will be a proper *finale* to his pilgrim life. I am happy to hear that two gospels are finished in Malayalim. I had been informed that St. Matthew only had been printed, and that it had been distributed; and I said so in my sermon. But it is better now that the four gospels should be distributed, bound up together. I shall write to Mr. Woodhouse on the subject. How many copies has he sent you? If he has sent many, I shall forward them to Calcutta, the fountain-head of distribution, with instructions to Mr. Brown.

' Will you have the goodness to send a copy, neatly bound, to the Rev. Mr. Kerrick, librarian of the University of Cambridge, for the public library?

' You may also send bound copies to the Bible Society, Bartlett's Buildings Society, and to the University of Oxford; also to the Universities of Edinburgh, Glasgow, St. Andrew's, and Aberdeen. To save you trouble, if you will put them into the hands of your bookseller, he will transmit them; and I will pay his bill, with thanks to you.'

*' 9th October.*

' This is great news. And so C. is thus far through the wilderness; once more in his native land! May he pass through the Jordan flood at last with the voice of triumph and thanksgiving!



‘ Will you have the goodness to forward the trunk to me as soon as it can be rescued from the India House? It contains some papers, I believe, which I wish to see before what I am now preparing goes to press.

‘ There is no person in this country who can improve the Malayalim translation, because it is performed by men to whom the language is vernacular. It is not like the versions executed by Europeans.

‘ The Bible Society may assume great credit to itself by patronising this version, for the demand for copies will be perpetual and inexhaustible; even until “ the mountains shall be east into the sea.”’

‘ *To Colonel Macaulay.*

‘ *7th November.*

‘ I am concerned to find that Cheltenham is necessary for you. But I think you will not remain there long. A little of the waters is enough. Pray retreat as soon as the cold weather warns you. The warm town is the place for you. I have been at Bath, Clifton, Cheltenham, Scarborough, since my return. But there is no place like warm and busy London in the winter; unless, like me, you had a fireside of your own, and a wife and a hissing urn, and a sofa to wheel round, to read the book of four pages. Another argument for an early *hejira* from Cheltenham is its unprofitable society. I have looked through all these places, and would rather pass a month at Chetwa or Trivandupuram with you, than be condemned to mix daily with the visitors at a watering place in our own country.

‘ I find the difference of *caste* greater here than in India. I am thankful that I can aspire more, day by day, to be of the high caste. I wish to be a pure Namboory among Christians. And if the Sooders will not go off the road for me, I must go off the road for them. — is, in this sense, a Brahmin of

high caste. He is indeed "a gift of God" to his country; follow him, even as he follows Christ.

'I give you twelve months complete before you settle; and if you settle then I shall be thankful; though perhaps Providence has ordained that you should ever continue, like Abraham, a pilgrim and a sojourner in the land in which you have no inheritance, "but look forward to another country, to a city which hath foundations, whose builder and maker is God." Blest is the man who wishes not to build a city in this world. This is often a ruling passion with Indians; they come home to build a city and a tower. ——— is building a mansion with seven turrets on his estate.'

The following passage in a letter to another friend, contains the first intimation of a tendency to serious indisposition, which Dr. Buchanan appears to have felt since his return from India.

*'Kirby Hall, 7th Nov. 1810.*

'We returned lately from Scarborough, where I passed two months, ministering twice a week in the large church there. Since my return, I have been visited with an indisposition, which the faculty do not seem to understand very well. It is merely a great quickness of breathing, and great lassitude from slight exercise, without any other complaint whatever. I desisted from preaching for a fortnight; but mean to resume it. It is probably some illness, induced by a hot climate; and it becomes me to "work while it is called to-day."

'My letters from India state that the gospel flourishes in almost every quarter. The seed sown is producing fruit where there has been very little cultivation; and now our attention is directed to the Malay isles; for the whole Dutch empire in the eastern ocean will probably soon be ours. The word of truth, I am happy to inform you, runs and is

glorified in these parts' (in Yorkshire) 'also; but the chief evil is, that it is rather *fashionable* among the lower classes. I find the most useful preaching is to draw aside the cloak of profession, and see what is under it.'

Dr. Buchanan was now employed in preparing his Cambridge Sermons for the press. To these he was intending to add, as an appendix, a variety of new and interesting matter, connected with the great subject of his discourses, and illustrating the progress of the gospel in the east. Distrusting, however, his own judgment upon a few points, among which was the name which this appendage should assume, or willing, at least, to submit it to that of others, he referred the whole to the revision and ultimate determination of two or three able and judicious friends. It is to them that the following extracts refer; and they will serve at once to evince the Christian simplicity and humility which adorned the writer's character.

*'Kirby Hall, 22d October, 1810.*

'Tell K. that the half of my appendix is gone up. I requested — and — to expunge any thing they thought wrong: and intimated to them, that I wished not to give any unnecessary offence in word or manner; but that it was my purpose to pronounce a faithful and unequivocal testimony to the truth of the gospel. I pray that God will overrule the evil of my work for good to the souls of men. For it hath enough of evil, although I trust the purpose is good.

'I do not want fame, (I mean, as a carnal object,) but I wish to glorify Christ on earth, as I can, in the few days that may remain to me. I think with you, that W. had enthusiasm and many infirmities. So had Luther. *Nihilominus sit mea anima cum illo!*'

The succeeding passages were addressed to Co-

lonel Macaulay; whose long residence in the south of India, and intimate acquaintance with the principal scene of Dr. Buchanan's researches, peculiarly qualified him for the friendly office which he was requested to undertake.

*' Kirby Hall, 20th Dec.*

' I shall be very thankful for your revision, particularly of the "Syrian Christians;" for I quote much from memory and imperfect notes. Only finish it in your own words; for I am not very strong for study at present, and my church occupies my attention. What I say to you, I say to your brother: for you are both friends of the truth in an evil day.

' I expect no particular effect from the Christian Researches, farther than affording some gratification to the advocates for Christianity, and some vigour, perhaps, to their hopes.

' If your alterations are important, you may just mention what they are, but it will not be necessary to return the manuscript; for I can rely on your just judgment. I have rather a rugged style. Be pleased to add a word, and qualify my abruptness when it offends you.'

*' 31st December.*

' I concur with you in every sentiment contained in your letter. I should write to you more particularly, but Mrs. Buchanan's confinement has been attended with circumstances which endangered her life; and I think of little at present but what is momentous and eternal. She is now better.'

The conclusion of the preceding extract referred to a season of great trial which had taken place a few days before, and which, after much suffering, had terminated safely. Mrs. Buchanan recovered; but the child, who was named Claudius, survived only three days. 'On the morning of the first day

of the new year, observed his pious father, 'I committed the little stranger to his parent earth. Mrs. B. has more of joy than sorrow from these events.'

Amidst the anxiety occasioned by the illness of his wife, and the interruption of personal indisposition, Dr. Buchanan prepared for the press his *University Sermons*, and the '*Christian Researches in Asia*.' The subject of these sermons was similar to that of his discourse before the Church Mission Society, — the diffusion of Christian knowledge throughout the world. From the words of the divine *fat*, "Let there be light," as applied to the course of the great "Sun of Righteousness," Dr. Buchanan noticed three distinct eras of this heavenly illumination; that of the first promulgation of the gospel, the reformation from Popery, and the present period. After an able and interesting historic view of these three eras of light, he urged a series of arguments to which a reference only can here be made, to convince the church of England of her obligations to exert herself in the great work of evangelising the world. Having led the way by patronising, about a century since, the Protestant mission to India, it became her, he said, to resume her former station, and, 'standing as she does like a Pharos among the nations, to be herself the great instrument of giving light to the world.' It is, however, only doing justice to the subject of these memoirs, to extract a few passages from the sermons in question, which convey his sentiments on the fundamental truths of Christianity.

'That which constitutes a Christian, is "faith, hope, and charity; these three." Much human learning is not essentially necessary to constitute a Christian. Indeed a man may be a profound theologian, and not be a Christian at all. He may be learned in the doctrines and history of Christianity, and yet be a stranger to the fruits of Christianity. He may be destitute of faith, of hope, and of charity.

‘ Let us not then confound the fruits of religion, namely, its influence on our moral conduct, its peace of mind, and hope of heaven, with the circumstances of religion. True religion is that which its great Author himself hath declared. It is a practical knowledge of the love of God the Father, “ who sent not his Son into the world to condemn the world ; but that the world through him might be saved ; ” of the atonement of God the Son, by faith in whom we receive remission of our sins, and are justified in the sight of the Father ; and of the sanctification of God the Holy Ghost, by which we are made meet “ to become partakers of the inheritance of the saints in light.”—The preacher who can communicate this knowledge to his hearers, (and it is true, that if he possess a critical knowledge of the Bible, and of the history of Christianity, he will be likely to do it with the most success,) the same is “ a workman that needeth not to be ashamed, and a good minister of Jesus Christ.”—1 Tim. iv. 6.

‘ Let every student in theology inquire, whether the religion he professes bear the true character. Instead of shunning the reproach of Christ, his anxiety ought to be, how he may prepare himself for that high and sacred office upon which he is about to enter. Let him examine himself, whether his views correspond, in any degree, with the character of the ministers of Christ, as recorded in the New Testament. “ Woe is unto me, if I preach not the gospel.” 1 Cor. ix. 16.’

Dr. Buchanan thought it to be his duty to conclude his discourses before the university, with again delivering his testimony to that divine change which constitutes the essence of real Christianity.

‘ This change of heart,’ he observes, ‘ ever carries with it its own witness ; and it alone exhibits the same character among men of every clime. It bears the fruit of righteousness ; it affords the highest enjoyment of life which was intended by God, or is

attainable by man; it inspires the soul with a sense of pardon, and of acceptance through the Redeemer; it gives peace in death, and a "sure and certain hope of the resurrection unto eternal life."<sup>1</sup>

The substantial truth and honest freedom of these remarks were no less honourable to the preacher, than was 'the candid attention,' with which he gratefully acknowledged they were heard, to the learned body to whom they were addressed. It is scarcely necessary to add, that the repetition of such sentiments is far from being unseasonable.—May they be universally prevalent!

It has already sufficiently appeared, in the course of these memoirs, that Dr. Buchanan was far from being a mere declaimer, either as to the evils which he lamented, or the remedy which he proposed. With respect to the former, he did not content himself with the representations of others, but exhibited the result of his own personal observations, and revealed the gloomy recesses of Asiatic superstition, the 'thick darkness' which 'covers the people' of that widely extended region. Splendid too, and unlimited, as were the prospects which he unfolded of their illumination and relief, and sanguine as were the hopes which he indulged of their accomplishment, both were founded upon the vigorous and persevering adoption of the ordinary means within our power, and particularly of the universal circulation of the holy scriptures.

It was to the developement of both parts of this picture, of the light as well as of the shade, that Dr. Buchanan devoted his *Christian Researches*. He accordingly introduced them by an account of his own endeavours and those of Mr. Brown, to promote the translation of the scriptures, and of his two journeys to the coast of Malabar, which have been before detailed. He then proceeded to notice, in a series of

<sup>1</sup> Dr. Buchanan's *Eight Sermons*, pp. 285, 289, 291.

distinct articles, the Chinese, the Hindoos, with a particular reference to the relative influence of Paganism and Christianity, the Ceylonese, and the Malays. The Syrian and Romish Christians, and the Inquisition at Goa, form the next objects of attention in this interesting work ; which are followed by notices of the Persians, Arabians, and Jews, and of the versions of the scriptures which were then preparing, or the preparation of which was suggested, for the use of those various nations. The *Bibliotheca Biblica*, or repository for bibles in the oriental languages, comprising a library for the use of translators of the scriptures, founded by the late Rev. Dr. Brown, is next adverted to ; and finally, the Armenian Christians. Before Dr. Buchanan concluded his *Researches*, he recurred to the subject of his first Memoir, and advanced some new and forcible arguments in support of an ecclesiastical establishment for British India.

Though it has been thought necessary to give the preceding brief analysis of this important and valuable work, it will be obvious, that more was not required ; not only on account of its great notoriety and extensive circulation, but because many of the topics which it embraced have been already noticed in this narrative.

The circulation of the *Christian Researches* was immense. The first edition of seventeen hundred copies was soon exhausted ; and before the end of the year three others had been printed. The labour, however, which their excellent author had undergone in preparing this interesting volume for the press, probably led to a painful, though apparently unimportant seizure, which was evidently the prelude to one of a more serious nature. It occurred whilst Dr. Buchanan was leading the morning family devotions at Kirby Hall. He suddenly lost his speech, and to the great alarm of the affectionate circle around him, was unable to proceed with the



prayer. It is to this attack that he refers in writing thus to a friend.

*' Kirby Hall, 19th February, 1811.*

*' I have had an illness of a peculiar kind; a slight debilitating stroke, affecting the voice and right hand, of the paralytic kind. My hand is not itself yet, as you may see; nor is my voice perfectly restored. The faculty ascribe the immediate cause to study, a sedentary habit, and anxiety of mind on Mrs. B.'s illness. But whatever the cause may be, it is a memento from the Lord, that this is not my rest. Nor do I wish it to be so.'*

*' 26th March.*

*' I am now well enough to be able to write a few lines. I have been gaining strength with the returning spring; for I love the sun, and to look at it in this cold climate. It is a fine object in this evil world. But I like the sun chiefly, as it is an emblem of "the Sun of Righteousness." It gives light and heat. I love your letters, for they have light and heat, reflected from the same glorious luminary.*

*' You will be happy to hear that Mrs. L. has become a most serious and intelligent Christian. Her only desire is to live to the glory of her Saviour. She weeps at the recollection of her obdurate heart in India, loves Mr. Brown, and thinks him 'a man to be wondered at.' I mean to send two of her letters to Calcutta, and to ask whether they can show such things in India! Perhaps they will answer, 'Yes we can: behold S——.'*

*' My love to Mrs. S. and the sufferer. Surely she must be all pure gold by this time. The dross and tin, a miner would say, must now be at the bottom of the furnace.*

*' I have received letters from India so late as October. Mr. Martyn was expected in Calcutta in fine*

health and spirits, with his Hindostanee and Arabic translations.'

As the spring advanced, Dr. Buchanan's physicians having agreed that his complaint was chiefly a nervous debility, for the removal of which cessation from study was desirable, he formed a plan with a view to an object which he had long cherished, and which might, he hoped, prove beneficial to his health. This was no less an undertaking than a voyage to Palestine, with the view of investigating subjects connected with the translation of the scriptures, and the extension of Christianity. We have already noticed his proposal of returning from India over land, for the purpose of visiting the churches in Mesopotamia and Syria, the names of upwards of one hundred of which he had received from the Syrian Christians, and also of inquiring into the present circumstances of the Jews in those regions and in Palestine. This was the design to which he was now anxious to render an intermission from sedentary occupation subservient. Another object of inquiry in his proposed visit to the Holy Land, related to the state of the Syriac printing-press of Mount Lebanon, from which various works have issued; and to ascertain whether it might be practicable to establish presses in Jerusalem or Aleppo, for the Hebrew, Arabic, and Syriac languages; and to open a correspondence with England for their encouragement and support. He wished also to learn, what language (with a view to the translation of the scriptures) is most generally used at this time in the Holy Land.

It was Dr. Buchanan's intention to touch at Alexandria, in his voyage to Palestine, and to return from his tour by Lesser Asia, through the region of the seven primitive churches. He proposed to pass over from thence to Athens and Corinth, to visit the principal Christian churches in Greece, and after-

wards those of the larger islands in the Archipelago. A chief object here was to ascertain whether a translation of the scriptures in one dialect of modern Greek would suffice for the continent of Achaia and the Archipelago, (which he did not think to be likely,) or whether some principal dialects had not been already cultivated.

In order to give publicity to his proposed voyage, Dr. Buchanan transmitted a notice of the preceding particulars to the *Christian Observer*,<sup>1</sup> adding a request, that the queries of the learned concerning the present state of the countries he intended to visit, in connection with the promotion of Christianity, might be communicated to him, and intimating that he would take charge of bibles for distribution in his way in Portugal, Spain, and Malta, and would endeavour to establish a channel of correspondence in those countries with England, for the supply of the authorized version of each country respectively, as far as the existing governments might be pleased to countenance the design.

Such was the intention of Dr. Buchanan with respect to this distant and laborious undertaking. Greatly, however, as we must admire the ardour of his piety, which could prompt him to form such a plan, it was, perhaps, originally of too extensive and difficult a nature for the already debilitated state of his constitution. He seems, in some measure, to have felt this, in announcing it to a friend, to whom he sent a notice of his design, adding, 'I cannot tell the purposes of providence. Perhaps I may lay my bones in the Holy Land.'

Towards the end of May, Dr. Buchanan paid a short visit to Buxton; where, intent as usual on doing good, he embraced the opportunity of preaching a sermon, the occasion of which may be explained in his own words.

<sup>1</sup> For May, 1811, p. 321.

*Buxton, 3rd June, 1811.*

‘ Having had some revival of spirits these three last days, I was not willing to allow the day of Pentecost to pass without notice, particularly as the company here were desirous that I should preach. Viewing them from my window all day drinking at the medicinal waters, I composed a discourse from John v. 2, 3, 4,<sup>1</sup> which I delivered yesterday (Whit-sunday) in the great dining room here; Captain Payne, aide-de-camp to Lord Wellington, who returned wounded from Busaco, acting as my clerk. This sermon I mean to publish immediately, for the benefit of the company during the gay season. I shall not, however, send it to the press till my return to Kirby Hall, (whither we go on the 5th or 6th instant) for I have no Concordance here, nor indeed any other book but the bible.’

The sermon thus hastily but benevolently composed was published in the course of the summer, under the title of, ‘The Healing Waters of Bethesda.’ It was, as might be expected, altogether of a practical nature. But though devoid of that peculiar attraction which his preceding publications derived from their connection with oriental objects, it abounded with sound spiritual instruction, and was well calculated to awaken in the minds of those to whom it was originally addressed, a salutary train of feeling and reflection, and to lead them to associate with the spring to which they were resorting for bodily health, the thought of that heavenly fountain which can

<sup>1</sup> “Now there is at Jerusalem, by the sheep-market, a pool, which is called in the Hebrew tongue, Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had.”

alone purify and refresh the soul, and strengthen it unto life everlasting.

In the month of June, Dr. Buchanan wrote to Colonel Sandys as follows:—

*‘ Kirby Hall, 24th June, 1811.*

‘ I have lately returned from Buxton, whither I was sent to drink the medicinal waters. I have not found much benefit from them; but we now proceed to Scarborough, and I doubt not I shall be refreshed by the sea air.

‘ I shall probably leave England in autumn, and be absent about a year. Had any important spiritual charge been assigned to me, I should not have thought of leaving England again; but circumstances at present are very favourable to a temporary absence. I mean to go down to Scotland in a few weeks hence, to take leave of my mother, who is in a declining state, and does not expect (or perhaps hope) to pass through this next winter.

‘ I have a good appetite generally, and sleep well; but when I speak, my spirits are easily hurried; and the slightest exercise fatigues me.

‘ I hope that you and your family continue well, and more particularly that “your soul prospereth.” I make a little progress perhaps, but it is scarcely sensible. *When I stand on Calvary, (if it be given to me to see it,) I hope my spirits will be refreshed, and my affections enlivened to love and serve the Lord who suffered there—May I have a single eye to his glory!*

*‘ Scarborough, 20th July.*

‘ The Bethesda Sermon arrived yesterday. One hundred copies have been sent here, and sell rapidly. I seldom see any Review; for I wish to be hid from the strife of tongues.

‘ I am willing to “go through evil report” unto the end. That is not my cross.

‘ We set off to-morrow for Scotland. I have acquired but little strength at Scarborough. The change of air in the north may possibly be more beneficial to me.’

*‘ Greenock, 5th August.*

‘ I have found my mother in tolerable health of body, and in high spiritual health at seventy-five. She astonishes Mrs. Buchanan by her eloquence on the prophecies, which she utters in hard words, without affecting at all the English language. She can read the Bethesda without spectacles, and likes it better than the Star in the East.

‘ We have seen and entertained almost all the Greenock clergy, and have visited some of the best religious families. In a few days we return to Glasgow. Your future communications must be addressed to Kirby Hall, for I know not where we shall be in ten days hence.

‘ I find the sea air more refreshing here than at Scarborough. Somewhere in Bute is now reckoned the Montpelier of Scotland. It boasts, it seems, many recoveries from consumptions. I consulted the Edinburgh faculty in passing. Dr. Gregory delivered to me five quarto pages composed oracularly on the subject of my complaint, which he seems to understand well. The length of this letter will intimate I am rather stronger than before.’

*‘ Glasgow, 18th September.*

‘ We proceed on Monday next to Lainshaw, the abode of Mr. Cuningham, late of India, and thence, by Ayr, to Portpatrick. Letters addressed to me at the post office, Dublin, will find me till the 20th of October.’

Early in November Dr. Buchanan returned from his tour to Kirby Hall, from whence he gave his

friends a sketch of that part of it which has not been yet mentioned.

*‘Kirby Hall, November 20th.*

‘We arrived at this place about ten days since, and found all our family well. We spent a month in Ireland, and about a fortnight in Wales. Mrs. B. liked the tour very well, for we found friends every where. I am glad that I have had an opportunity of surveying the state of religion in Ireland. I had much intercourse with the members of Dublin university, and hope to engage them in the support of evangelizing plans. They seem in general animated by a good spirit.

‘The Scotch Kirk have almost wholly ceased to read the Scriptures as a part of divine service. I have noticed the subject in the fourth edition of the *Christian Researches*, now printing.

‘I have proposed to the University of Cambridge to print an edition of the Syriac Scriptures; and have offered a considerable sum to commence; but I have not yet had their answer. I promised to send the Scriptures to the Syrian Christians, and am ashamed at the delay.

‘I have gained a little strength by the journey, but I am easily exhausted.’

In the autumn of this year arrived Mr. Martyn’s eloquent and successful Appeal, in a sermon at Calcutta, on the 1st of January, in behalf of nine hundred thousand Christians in India, who were in want of the Bible; together with the gratifying intelligence of the formation of an auxiliary Bible Society at that Presidency, at the head of which appeared some of the chief members of the supreme government. The letters which announced this auspicious event brought information also of the revival of the college of Fort William, as the fountain of scriptural translation, and a communication from Mr. Brown

to Dr. Buchanan ; the following extract from which, considering the circumstances of his departure from Calcutta, could not but afford him the liveliest satisfaction.

*‘ Pagoda, Serampore, 5th March, 1811.*

‘ You are truly the root of our Bible Society. I have had long and full discussions with Lord Minto on all subjects of religion, missions, scriptures, &c. ; and he is very desirous to tread back his steps, and to atone for the mistake which he made at the beginning of his government.

‘ Your letter prepared the way for this reflux of sentiment. Neither that, nor the Chinese, nor any part of your labours has fallen to the ground. Therefore go forward ; and obtain the crown of righteousness which is before you.’

On the 6th of December, Dr. Buchanan wrote to his friend Mr. Macaulay respecting new editions of his publications ; desiring it to be observed in the dedication of his Memoir to the present Archbishop, that although he had ‘ deemed it right to make a few verbal alterations, he had seen no cause to change any one material sentiment of the work.’ In the same letter he intimated his intention of proceeding on his proposed voyage early in the month of February following. A few days, however, only had elapsed, before a second and more alarming attack suspended, and ultimately dissipated, all thoughts of accomplishing that extensive and interesting undertaking. His letter upon this trying occasion exhibits his characteristic piety and submission, and is as follows :—

*‘ Kirby Hall, 17th December, 1811.*

‘ I must use the hand of another to inform you, that I was visited last week by an illness of the same nature with that in the beginning of the year. I



have had a second paralytic stroke, affecting the half of my head and body, and forming a complete hemiplegia. My voice is not much affected, and the numbness is slight. But yet I consider that this may be the precursor of a third and last call to quit my earthly mansion. I view it, therefore, as a most merciful dispensation, and hope I shall ever retain my present thankful sense of the Lord's gracious mode of bidding me prepare for my journey, and of calling me gradually to himself. Whether this event will hasten me to a warmer climate, or whether I shall wait the Lord's will at home, I have not yet determined.

'I had just finished the revision of my sermons when I was attacked; and I suppose they are now in the hands of the printers. If you should recollect any thing faulty in them, I hope you will send for the proof sheets.'

On the 2d of January, 1812, Dr. Buchanan had recovered sufficiently from his late attack to resume with a faint and trembling hand his correspondence with his friends.

'My hand is recovering from the paralysis, and I can just hold the pen to inform you, that scarcely any thing remains of my indisposition but extreme weakness. The faculty think they have at last discovered the source of my complaints, and have taken away about five pounds of blood. This has afforded a most sensible relief to my breathing, and has given rest during sleep, which before I had not. In addition, they have lowered and attenuated the body during the last month; so that all things are new. If when the body is thus regenerated, the soul could also be renewed, it would be a salutary illness. I can indeed say, and with great thankfulness, that my soul has had more spiritual communion with God than formerly. It would be a blessed thing were it always to remain as it has been.'

‘I wonder at the peace I felt in the prospect of departing this life. It was perhaps greater than it will be when the time comes. “Whoso endureth unto the end shall be saved,”

‘Yesterday Cadell published the second edition of my Memoir in octavo. Two editions of it were printed in America this last year. On the 1st of February I hope all my sermons revised will be published in one volume.

‘The University of Cambridge has done valorously, as you have seen. What fine youths these will be to preach to the people when you and I have winged our flight.’

Notwithstanding the severe shock which the constitution of Dr. Buchanan had received by his late paralytic seizure, the powers of his mind were evidently unimpaired, and amidst great debility and languor, he retained all his ardour in promoting the cause of Christianity in the world. This was very shortly evinced by the following communication to a friend, who had apprized him of an incorrect and injurious statement, which, on the authority of the Danish missionaries in India, had been inserted in the Report of the Society for Promoting Christian Knowledge for the year 1811, respecting the Syrian Christians in Travancore. The substance of this communication was afterwards introduced into an able article in the Christian Observer,<sup>1</sup> forming a most satisfactory vindication of that interesting body of Christians. The original observations, however, of Dr. Buchanan may still be acceptable to those who may retain any doubts upon the subject to which they relate.

<sup>1</sup> Vol. xi. p. 105.

‘ Kirby Hall, January 18, 1812.

‘ All my books and MSS. concerning the Syrian Christians I deposited in the University library, Cambridge; but I shall desire Mr. Yeates to look over the Liturgy of the Syrians, and if he can find the passage in which they abjure the errors of the Nestorians, to send it to you. When I passed through the Danish missionaries on the coast of Coromandel, on my way to Malabar, they told me the same things concerning the Syrians, which they have now stated to the society; but when I arrived in Malayala, I found they knew no more of the Syrian Christians in that region, than people in England know of the Syrian Christians in Cyprus. I suppose the missionaries have written thus by way of offering some apology for not advising the society to assist the Syrian Christians.

‘ In regard to an official union, it is scarcely practicable in present circumstances, and need not be thought of; but there is nothing to prevent a friendly connection, or, as the bishop expressed it, ‘ such a connection as should appear to both churches practicable and expedient.’ The Romish church long solicited such an union, but could not attain it; nor did they regard their formerly having had (if indeed they ever had) Nestorian bishops, provided they would now qualify their system a little. They might even say mass in another tongue than Latin. But the missionaries cannot yield so much as this!

‘ The truth concerning the Syrians will be found, I allege, in my more full account of them, published by the Bishop of London.’ ‘ Their Liturgy is derived from that of the early church of Antioch, called *Liturgia Jacobi Apostoli*. They are usually denominated *Jacobites*; but they differ in ceremonial from

<sup>1</sup> In 1807. See the Christian Observer for that year.

the church of that name in Syria, and indeed from any existing church in the world.'

'That they worship the Virgin Mary is a flagrant error of speech. The practice might as well be charged on the church of England.'

'In regard to their morals, learning, and civil state, I have merely recounted the conversations I had with their most learned members, and noticed, that 'I perceived all around symptoms of poverty and political depression : ' that they were in a degenerate state, yet 'like a people who had known better days.' I also notice, that 'they have some ceremonies nearly allied to those of the Greek church ; ' and I intimated to the bishop, 'that there were some rites and practices in the Syrian church, which our church might consider objectionable or nugatory.' If I have not filled my page with these particulars, it was because I had no pleasure in describing them. Finding a church in their peculiar situation, possessing

<sup>1</sup> A very different statement respecting the Syrian Christians has been lately published in a letter from the Abbé Dubois, a Romish missionary in Mysore, inserted in the second Report of the Bombay Auxiliary Bible Society. The respectability of the quarter from which this document has proceeded may naturally seem to claim for it a considerable degree of credit. But whatever may be its value, as to points within the writer's own knowledge, it is undoubtedly erroneous as to the Syrian Christians. Nor can this be a matter of surprise when it is considered, that all his information concerning them is confessedly derived from other persons, who may very probably, like himself, have never visited them, and be members of a church whose tyranny and oppression the Syrian Christians in Travancore have for ages nobly resisted. 'This sect,' observes the Abbé, 'still obstinately adheres to the religious tenets held by the heresiarch Nestorius.' It is, however, somewhat extraordinary, that the late venerable metropolitan of the Syrian church, in an official communication to General Macanlay, then Resident at the Court of Travancore, distinctly disclaimed the errors of Nestorius, as well as those of other heretics ; and that Dr. Buchanan and Dr. Kerr agree in representing their creed as not materially differing from that of our own church. It may be added, that their account of them is substantially the same as that of La Croze, Assemanus, and Mosheim. For farther information upon this subject, the reader is referred to Dr. Buchanan's *Christian Researches*, and to the *Christian Observer* for December 1816.

the Bible, and abjuring the Romish corruptions, what more was required to make them an useful people in evangelizing that dark region? And it is not decorous in the Church of England to seem to take pleasure in holding up to a kind of opprobrium an ancient people, found in such interesting circumstances; possessing, too, an ordination, with which ours is scarcely to be compared. A former president of the Bartlett's Buildings Society, (Archbishop Wake,) negotiated for an union with Rome herself!

'As to the moral and civil state of the Syrians, Dr. Kerr has given them a higher character than I have, in his official document to the Madras government, which, on this subject, may now be quoted as a proper authority. All that he has said also concerning the facility and expediency of an union, may now be pressed with much advantage; for Dr. K. was sent from the very place where the Danish missionaries dwell, to obtain information for government.

'But on this subject, Colonel Macaulay is the highest authority in the world. If he will address the society in a respectful, conciliating manner, and urge the incontrovertible facts founded on his own knowledge and Dr. Kerr's official report, it will have immense effect.

'He may observe, that an union is not to be thought of at present, on account of political considerations; but that such an interesting people deserve our countenance and every aid for mental improvement, by assisting them in the translation of the scriptures, and encouraging them to hold out against the Romish church. They are also proper subjects for occasional pecuniary assistance: for the oppression of the Hindoo government has of late been very great: but for the future they will, perhaps, be able to retain what they acquire.

'It would be proper that Colonel Macaulay should

mention his own political transactions with the Travancore and the English governments on their behalf, and on behalf of the Romish-Syrians. For *they* also want the Bible.

‘My hand, you see, is a little better; but I am by no means strong. I can only sit up half an hour at a time.’

It is surely to be lamented, that no application was made on the part of the society to the two persons best qualified to afford information upon this subject, Dr. Buchanan and General Macaulay; and that no steps appear to have been taken to communicate that encouragement and support, which the church of England is plainly bound to extend to a community of Christians thus brought into such immediate contact with the British government.

In the mean time, Dr. Buchanan continued his own exertions with a view to supply the Syrian Christians with a translation of the scriptures. Thus he wrote in February and March to Mr. Macaulay:

‘I enclose a letter, which I wish to go by this fleet. It is to give money to Timapah Pullé, who superintends the Malayalim version at Bombay.

‘I have received a copy of the second edition of the memoir, and immediately discovered improvements. Many thanks to you for this service. And yet I have little satisfaction in looking at the book. I wish now to flee away to regions of peace with the wings of a dove—and be at rest.’

‘*Kirby Hall, 7th March,*

‘The day after I wrote to you last, I was obliged to leave the writing table entirely, and have not resumed it since. The sensation of paralysis is but slight, but it appears to be now permanent; at least during the cold season.’

'26th March.

'La Croze and Geddes are the principal authors for ——'s purpose, and I have neither.

'Gouvea, and Bartolomeo's *India Christiana*, and other curious works, I deposited, together with the MSS. at Cambridge.

'If you could call on Mr. Yeates, he could possibly furnish you with La Croze, or Simon, or Assemanus. It is a fine subject for ——'s contemplation, and one which would greatly interest the public mind. A few pages only, however, will suffice for the society. But after he has done that, he may possibly meditate a larger work. These are times when *every thing a man has*, which may be in any way for the advantage of Christianity, ought to be given to the world. For we shall soon die, and then shall 'all our thoughts perish.'

'Mr. Yeates writes thus in a late letter: "Simon, in his *Critical History of the Religion and Customs of the Eastern Nations*, has ably vindicated the Syrian Christians against the Catholics, and exposed their rage and persecution as the result of papal tyranny. I have read so much in Assemanus and other authors, as to know that the Syrian Christians are the Protestants of the east. The church of England, as a national church, cannot extend her assistance to greater advantage, than in restoring and building up the ruins of the Syrian communion in Antioch, Mesopotamia, and India, by the immediate dispersion of copies of the scriptures. And when this is done, they will supply missionaries for the extension of the Christian faith among the Mahomedans and Pagans."

'I rejoice to hear that "Ethiopia does not stretch out her hands" in vain. This will be a great accession of fame to the Bible Society. The university will not lend out my Ethiopic gospel. You must send a person to transcribe it in the public library.

If you should find any difficulty in the access, I will give you a note to the Vice-chancellor.'

The next subject to which the attention of Dr. Buchanan was directed, was that to which he had devoted his memoir, and which he had ever considered as of primary and fundamental importance. This was the organization of a more extensive ecclesiastical establishment for British India. The time was now approaching for the renewal of the charter of the East India Company; and the friends of religion were anxious to improve this opportunity of pressing the consideration of the measure in question upon the attention of government, and of the legislature. It was evident that no man was better qualified to suggest the best method of proceeding upon this occasion than Dr. Buchanan. Some distinguished persons, who took a lively interest in this weighty subject, accordingly applied to him to prepare a sketch of what he might deem advisable with respect to the proposed establishment, for the purpose of submitting it to the consideration of his Majesty's ministers, and of others particularly concerned in the determination of this question.

It was with this important point that the correspondence of Dr. Buchanan was occupied during the spring and summer of this year. The following extracts from his letters to Mr. Macaulay, will exhibit not only his zeal, but his piety and judgment respecting the accomplishment of the great measure which he had so long advocated.

*' Kirby Hall, March, 1812.*

' India has scarcely crossed my mind since I wrote to you last; I mean in regard to legislative measures. I do not expect to be able to do any thing till the warm weather approach. Mr. Wilberforce writes to me that the Anglo-Indians question the fact of the burning of women stated in my



memoir; and I read in the *British Review*, that they doubt that of the self-devotement of a man at Ishera, stated in my *Researches*, under the article "Juggernaut in Bengal." I shall pen two sentences below on each of these subjects, which you may use as occasion may serve.

'Short as the above letter is, I have been nearly two days in writing it; and I do not now find myself able to finish my two sentences. I hope to recruit, in a day or two, when I shall send them.'

The two sentences thus meditated, branched out into two sheets; the substance of which afterwards appeared in the *Christian Observer*.

Dr. Buchanan's next letter to Z. Macaulay, Esq. is as follows:—

*'Kirby Hall, 13th April, 1812.*

*'MY DEAR SIR,*

'I send to you and Mr. Wilberforce by this day's mail, a Prospectus of an Ecclesiastical Establishment for India. I will thank you to submit it to Mr. Grant and Lord Teignmouth; and I shall be obliged to them to make such alterations in it as they shall think proper. If they suggest any thing which you and Mr. W. approve, be pleased to incorporate it, and to revise the whole according to your judgment.

'I then wish you to send one copy to Mr. Perceval, and another to the Archbishop of Canterbury.

'When you are ready let me know, and I will send a note to accompany each copy. From Mr. Perceval I have lately received a very kind letter, in which he professes to have "a respect for my character and exertions."

'If after you have sent in the copies, you should think that any part of the prospectus might be useful to parliament, you may publish it in such form, and

with such addition as you please, with my name or without it.

‘I am much obliged to you for offering to do me service, if I can move southward; but now that you have the prospectus, you will not want me. I certainly should not have written it, if you had not pressed the subject. I can scarcely at present walk down stairs without help. As soon as the season opens a little, I propose to go to Scarborough for the benefit of the warm baths at that place. I am now seeking the comfort of the holy scriptures, and their promises; and love to contemplate Augustine and Luther. I look forward to nothing in this life but these two things, repentance, with bitter tears for past sins; and joy in the Holy Ghost. These two blessings I am encouraged to look for, for they are promised to sinners; there are “the gifts to the rebellious.” In the mean time, I pray to do the will of God, and to use my voice, my pen, or my feet, as he wishes me, while these members have any strength for his service.’

The Sketch of an Ecclesiastical Establishment, mentioned in the preceding letter, was not only transmitted to his Majesty’s ministers, and to other distinguished individuals, but communicated to the East India Mission Committee of the Society for Promoting Christian Knowledge, through Mr. Wilberforce, on the 1st of June. It was received by them with expressions of approbation, and of entire concurrence in the views of its author; and an abstract of it having been reported by that committee to a general meeting of the society, held on the 23d of that month, a series of important resolutions, in support of the measure thus proposed, as well as in favour of the general duty of promoting Christianity amongst our Indian fellow-subjects, European and native, were moved and adopted.

The following passage from a letter to a friend,

who had suggested an alteration in a part of his 'Sketch,' will show, amongst other instances of a similar nature, how far Dr. Buchanan was from an unbending or disputatious temper.

'I am just favoured with your letter, and am greatly obliged to you for writing it. I consent to the section being omitted, and to the word 'colonization' not appearing in the whole book.

'I am only anxious that the cause of God should have due honour, and that the 'exclusion of Christian teachers from Asia' should be plainly represented as repugnant to God's word and revealed will. These are days for great measures. When we stand upon the *Rock*, we need not fear the conflicting currents of public opinion. But it is right to avoid obnoxious terms if we can; and if an object is likely to be attained without fighting for it, so much the better.'

Dr. Buchanan was, however, at this time by no means sanguine as to the success of the proposed establishment, though he rejoiced in the progress of Christianity in other quarters. The following is from a letter to Colonel Sandys, in April.

'I had very little pleasure in writing further on the subject; but as I had given a beginning, I thought I would give the end. It is not probable that any thing of importance will be done. We ought to be satisfied with the great doings of the present day. Indeed the Bible Society's triumphs have been so great of late, that it is time (according to the usual dispensations in relation to the gospel) we should look for a *check*, to humble us a little, and keep us in our proper place.

'Since my return from Ireland, I have been much engaged in correspondence from that kingdom. There is a fine evangelical spirit, even amongst the nobility. I had urged Trinity College, Dublin, to organize a Bible Society. The students were for it; the elder members against it. Matters at this mo-

ment are very interesting. The Irish want the Bible almost as much as the Hindoos.

‘ My affectionate remembrance to Mrs. S. and Miss J., not forgetting Claudius, (look into Milner’s History, for the life of Claudius of Turin. I have just discovered, in a volume of Archbishop Usher’s, that there is a manuscript Commentary on St. Matthew in the library of Pembroke Hall, Cambridge, by this very Claudius: a fact which Mr. Milner does not seem to have known), who for the reason stated in the parenthesis, must go to Pembroke Hall, as a student of divinity. My namesakes must not go about with *flint and steel*. There is a higher warfare for them; in which I hope you are all fighting, and more than conquerors through him who hath loved us.’

The beginning of the following month was marked by the appearance of some symptoms favourable to the intended measure respecting India, but clouded by the melancholy intelligence of the assassination of Mr. Percival. Dr. Buchanan’s observations on that lamentable event will be read with interest.

‘ *Kirby Hall, 15th May, 1812.*

‘ I had a note from Lord Buckinghamshire, thanking me for the Prospectus, and acknowledging its importance; concluding with—‘ You may be assured, that it will receive from me all the attention to which it is entitled.’ Another note from Mr. Perceval to the same effect. Happy Perceval! if he have died in the faith, as I have long believed he lived. In my last letter to him (about a month ago) there is the following sentence. ‘ One thing is certain,’ (I had been alluding to his difficulties, and the state of public affairs), ‘ and it must be a subject of permanent comfort to your own mind, that however the course of affairs may lead you in future life, good has already been done under your administration, which

cannot be undone; and *even if life itself should not be long vouchsafed*, you would depart with the consciousness, &c. &c.'

'I have been trying to move the General Assembly to notice the extension of religion in India. I have also urged Cambridge to petition Parliament on the subject. If an university which has permitted its members to pourtray so often the blessing of giving Christianity to India, should hesitate to recommend the measure, who can be expected to support it?

'I am happy to hear that ——— is better, and with you. He may probably be offered a command in Asia, in the course of a year or two. In the mean while, time flies, assassins fire shots, and we hear the voice, "Be ye also ready." I doubt not but the death of Mr. Perceval will give life to the religion of many a man in England. Some men will feel it as sensibly as if he had been a member of their own family.'

In the month of June, Dr. Buchanan proceeded to Scarborough, from whence he proposed a visit to the Bishop of Durham, and then to the Bishop of Llandaff, and the lakes of Westmoreland. This latter plan, however, he was compelled to relinquish, on finding that the exercise of a carriage was as yet too much for him. From Scarborough he wrote the following excellent letter to his daughters; ending with a confirmation of his hopes respecting India.

*'Scarborough, 18th July, 1812.*

'I had the pleasure to receive your letter, Augusta; by Dr. B., and was much gratified by the perusal; and I have seen Charlotte's letter to her mamma, which is equally pleasing to me: for in both letters I think I perceive a love of piety, or at least a wish that you *could* love it. It is indeed so amiable a

quality in young persons, that I cannot contemplate them with any pleasure, if they be destitute of it. For what are all other acquirements or possessions compared with this! Nothing! I wish you both to possess that which will give you hope, and me comfort, in the prospect of your dissolution. I wish to see you smile, and have inward peace, when you are shutting your eyes on the glories of life. But they are not glories. They are vanities. I cannot make you believe this. The grace of God alone can teach you this truth. And this grace is often given to children as young as you. When Christ said, "Suffer little children to come unto me," and when he quoted the psalms to the Jews, where it is said, "Out of the mouths of babes and sucklings thou hast perfected praise," he meant to intimate, that the grace of God is communicated to young children as well as to old persons; and that children may adorn the gospel by the beauty and piety of their conduct as well as the aged Christian. But how is this grace to be attained? It will not be given to you unless you intreat God to bestow it. That is an ordinance or rule of God. And it will not do to ask in words only, in a formal way; but you must "lift up your voice" in your closet, and expect it earnestly, as if you expected "a treasure."

'Be so good as to tell — and — that I have received a letter from Colonel Macaulay this morning, informing me that a deputation of Messrs. Wilberforce, Grant, Babington, &c. had waited on Lord Liverpool on the subject of evangelizing India, and that his lordship surprised them by offering almost more than they wished. He intimated his intention to carry the three following important measures; 1st, To establish a seminary at each Presidency in India for instructing natives for the ministry. 2nd, To grant licences for missionaries, not from the Court of Directors, but from the Board of Control. 3rd, To consecrate bishops for India.'

The following extracts from letters to several of his friends will show the general state of Dr. Buchanan's health, feelings, and employments, during the remainder of this eventful year.

*' Kirby Hall, 17th August.*

' I am just returned from Scarborough, where I have been for the last six weeks, trying the efficacy of the warm baths at that place. I have been strengthened a little, but am still very weak.

' I have hardly any news but what I find in the bible; and that book is always new. I keep far aloof from the world; at least I wish to do so; and my present indisposition favours my wishes. But even in this evil world every week produces joyful events. The city of London has formed itself into a Bible Society; and the chancellor of the exchequer has stood forth boldly as the advocate and supporter of the religion of Christ. But if I were to recount all the blessings of God to this unworthy land, I should need a quire of paper: a quire! If all the blessings to this unworthy land were written, "the world itself" (to use the bold hyperbole of St. John) 'would not contain the books that should be written.'

' I rejoice to hear that you find yourself fully employed from day to day, feeling the weight of the labour, and yet obtaining strength for the day. For this, believe me, is the happiest state of your existence. The exertion of mind, under parochial, domestic, and scholastic cares, is like the budding and blossoming of trees which promise plenty of fruit. By-and-by it will be the autumn for you and Mrs. K.; labour, and sin, and sorrow will cease, and a glorious state of felicity will begin: of which I pray, that all your children and all your pupils may partake.

*' Dec. 17.*

' I thought I was going on very well, but I was

suddenly threatened with a return of illness. It has hitherto been mercifully prevented: but I am obliged to desist entirely from my labour in the ministry; and am forbidden to engage in severe study.

‘What a terrible retribution is the modern Sennacherib experiencing on the wilds of Russia! What an event for the use and edification of the Christian! I fear both nations and individuals will suffer morally from their exultation. May you and I live to God, whether Buonaparte live or die!’

‘Dec. 19.

‘What a loss will Mr. Robinson be to the Christian world! How many has he blessed in various ways, by preaching, writing, and family exhortation! What a shining example to all the midland ministers! I esteemed him the greatest preacher in England; as Mr. Scott is the greatest divine.

‘I rejoice to see you continue in a spiritual frame. It is the balm of life. If Mr. — has seen and tasted that “Christ is precious,” he will “set his face like a flint.” If his convictions have only been general, he will not be very useful in a higher sphere.’

‘Dec. 29.

‘I received your welcome note, and desire the best blessings may be your portion in return. I suffer at present from the effects of a blister on the neck, which has taken a strong hold of my constitution, and can only write a few lines. If I could write, I have only to say, that I join with you in your hallelujah to him who came at this season to redeem lost man, and to make us kings and priests unto God. May our song which begins now, last for ever.

‘I had not heard that H. Martyn was about to return. God, who ordereth all things well, will show



us, perhaps, that all these events are conducive to his glory.'

At the close of this year, and the commencement of the following, Dr. Buchanan was occupied, at the suggestion of some of his friends, in preparing a new work, in the prospect of the approaching parliamentary discussions on the renewal of the charter of the East India Company, with reference to some more direct and effectual provision for the promotion of Christianity in our Asiatic empire. Before we proceed, however, with this important subject, we must advert to some events which deeply affected his domestic happiness during the first three months of the year 1813. These will be the best related in his own words. In a note to Mr. and Mrs. Thompson on the 27th of February he wrote thus :

'I dare say your hearts will be filled with joy on the event of dear Mary having been so safely delivered. As for the little one, who would only stay half an hour in this evil world, there is no reason that we should grieve for him. I am happy to say, that his dear mother is perfectly composed and resigned to the dispensation.'

On the same day Dr. Buchanan communicated this event to one of his friends, and added

'I presume you have heard of the death of the Rev. Mr. Brown, of Calcutta, and of Mr. Martyn. And so these good men have ascended up on high in the vigour of age and life. Let us aspire to follow them, and join the assembly of the first-born !

'I have no news for you, being, like yourself, much retired from the world. I continue in my former state, as to health ; that is, I can make little progress in acquiring strength, while the danger of a third attack of paralysis (which is imminent) obliges me to take little nourishment, and yet to lose much blood.

On the 13th of March, in writing to another of his friends, he added ;

‘ Mrs. B. recovers well, and has been applying to herself St. Paul’s reasoning on the advantages of being without the cares of a family. I tell her St. Paul’s is a wonderful book—it suits *every state*.’

This favourable appearance, however, of recovery, was but of short duration. The following brief narrative, drawn up by Dr. Buchanan for the consolation of Mr. and Mrs. Thompson, describes in simple but affecting language the sudden extinction of his hopes, and the repetition of the stroke which had once before laid low his expectations of earthly happiness.

‘ Long before her last illness, my dear Mary had frequently contemplated the probability of her dying in early life. Her delight was to talk of things heavenly and spiritual, and her studies were almost entirely religious. Her spirits seemed to have been much chastened by personal and by domestic suffering ; and her affections were gradually losing their hold of this world. After her last confinement, her heart appeared to be devoted to God in a particular manner. On the third day she wrote the following note to her dear mother.

“ You will rejoice to hear I am as well as can be expected, and that I feel a wonderful *serenity of mind*. I feel a want for my poor little babe. Yet I do not repine, for I have great need of all the Lord’s chastisements ; and if I gain one step towards heaven, I am abundantly repaid, and would joyfully go through all over again to-morrow to gain one step more. I have great need of correction ; but why my dear husband should be a sufferer in these losses I cannot conceive, who is so much farther advanced in his heavenly course and experience in every way. Pray for me, that I may so run as to obtain the heavenly prize.

‘My kind love to my poor little girls. Tell them I hope, in the course of a day or two, to be able to see them. I have great cause for thankfulness in every way. Adieu, adieu.’

‘Notwithstanding her continued indisposition, accompanied by a high fever, she greatly enjoyed my prayers and religious converse. Having lost her child, she frequently alluded to the pleasure she anticipated in forming the minds of Charlotte and Augusta, and preparing them for the heavenly state. We mutually expressed the hope of devoting ourselves to the service of God for the time to come, more affectionately and actively than we had done in time past. She looked forward, certainly, to the comfort of enjoying more the life of a saint on earth ; but I do not think she expected so early to be a saint in heaven. The expectations and assurances of all her medical attendants were very flattering in regard to her recovery. A rapid recovery was prognosticated ; but she more than once intimated that they did not understand her case.

‘On the night previous to her death, while she sat on the couch in my study, she begged I would give her the Bible, and a little table, and a candle. She read one of the Psalms very attentively, the 46th, I believe, beginning with these words, “God is our refuge and strength, a very present help in trouble.” And when I took the Bible out of her hands, finding it open at that Psalm, I read it to her as a portion of our evening religious exercise.

‘On the morning of the day on which she died, after I had kneeled by her bedside, as usual, and prayed with her, and had left her, she desired her maid to read a hymn to her. She began one, but immediately said it was a funeral hymn ; to which she replied, ‘a funeral hymn will suit me very well.’

‘About an hour afterwards she was brought into my study, and took her seat in the arm-chair. About

one o'clock her dear father and mother came to visit her. After her father had stayed sometime, he and I went out in the carriage for an hour, while her mother remained with her. On our return, her mother took her leave, and I accompanied her down stairs to the carriage. On my coming up, my dear Mary had just got up from her chair, and walked over to the couch with a quick step assisted by her nurse, from an apprehension that she was about to faint. I immediately supported her in my arms. Slight faintings succeeded, but they were momentary. She complained of a pain near her heart. On my saying, I hoped it would soon be over, she replied, 'O no, it is not over yet; what is this that is come upon me?—send for mamma.' After a few minutes' struggle, she sat up in the couch with much strength; and looking towards the window, she uttered a loud cry, which might have been heard at a considerable distance. She then drank a little water; and immediately after drinking, without a groan or sigh, her head fell upon my breast. I thought she had only fainted; but her spirit at that moment had taken its flight. It was just three o'clock in the day.

'Thus died my beloved wife. She was ready for the summons. She had long lived as one who waited for the coming of her Lord. Her loins were girded, her lamp was burning, and the staff was in her hand. She had nothing to do but to depart.

'“Blessed are those servants whom the Lord, when he cometh, shall find watching; and if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.” Luke xii. 37.'

*Moat Hall, 1813.*

A few days after this afflicting event, Dr. Buchanan expressed his personal feelings more fully, and detailed, in his 'Private Thoughts,' with genuine

Christian humility, those "peaceable fruits of righteousness," which he was chiefly anxious to derive from his loss. The notice of some of them will, doubtless, interest many readers.

'My first emotions of thankfulness (when I could seek subjects of thankfulness) were, 'that her last trial was so short.' It was given me to witness for my soul's health, I trust; and it was awful indeed, but it was short.'

*'Monday Evening, 29th March.*

'I have passed this week in a mourning and disconsolate state. I have lost appetite for food, and dwell almost constantly on the circumstances of my loss.

'I suffer chiefly from the reflection, that I did not commune with her more frequently and directly on the state of her soul. \* \* \* God ordained her personal and domestic sufferings to mature her for her approaching change. \* \* \* Mature in my heart, blessed Saviour, this affliction, and enable me to obey the new commandment, "that ye love one another."

'This love exercised towards a wife or children acquires a double force; natural affection co-operating with spiritual love.

'Teach me, O Lord, to love my children as I ought to do, both in a natural and spiritual sense.'

*'April 2, 1813.*

'My grief has been growing more and more faint and languid; but blessed be the God and Father of our Lord Jesus Christ, my sense of things heavenly, and my penitence for past sins, have rather increased. I am enabled to pray three times a day, and am not, as usual, driven hastily from my knees. O that this may continue! I have long prayed for a spirit of grace and supplication, and now the Lord hath been pleased to give it by means that I did

not expect. However, it comes; it is a long-lost blessing.

‘The chief petitions in my prayers have been these:—

‘1. That God would strike the rock of my affections with his rod, and cause the waters to flow; that I might become tender-hearted, truly humble, and solicitous about the spiritual state of men.

‘2. That I might open my mouth in the cause of God. Hitherto my lips have been locked in a torpid silence. There is, indeed, much that is constitutional in this taciturnity; and my late nervous disposition has greatly increased it. Like Hooker, I can scarcely look my children or servants in the face.

‘I have prayed that this unaccountable weakness may be removed; that I may become vocal for God at all times and in all places; that I may look earnestly into the eyes and countenances of men, and seek anxiously their salvation; that I may never forget the agonizing looks and powerful voice of my dear wife in the struggle of death; and that I may call forth some animation of soul in *my looks and words* during my *life*.

‘3. That I may learn to seek the glory of God as the first object in my conversation in the world, and to pray earnestly for the conversion of all men.

‘4. Let me look on every person whom my eyes survey, with benevolence, loving my neighbour as myself, and utter a mental prayer for that person, “May this be a vessel of mercy prepared unto glory!”

‘5. That the spirit of grace and supplication may never depart from me; and that God may hear my morning, noon-tide, and evening supplication during every day of my pilgrimage.

‘6. That \* \* \* I may fix my love, hopes, and affections on God; and obtain that fellowship which I learn from scripture is attainable by man in his present state. Amen.’

Dr. Buchanan's communications to his friends upon this melancholy occasion breathe the same spirit as his more private meditations, and will still, it is presumed, be thought interesting and instructive. The following are extracts from some of them.

*' Kirby Hall, 2nd April, 1813.*

After replying to one or two points respecting public events, he adds:—

' But I do not know what is passing in these days. The death of Mrs. Buchanan has removed to a vast distance from my mind subjects which were familiar to it.... I could not have believed that I should have been so much moved by the event as I am, or that my affections would have been so powerfully awakened, —May the spiritual impression I have received never be obliterated from my soul !

' Offer my Christian love to your wife, who is yet alive. And may you and she enjoy much spiritual communion with each other, before the hour of separation arrives !'

*' 4th April.*

' MY DEAR SISTER,

' Charlotte has shown me your kind letter. I thank you most sincerely for your tender sympathy on my late loss. The summons came suddenly for Mrs. Buchanan, but she was evidently matured for her new state of existence ; and I believe she in some degree anticipated it. Her death has, I trust, been blessed to myself, and, I would hope, to my children.

' While your husband is spared to you, and you are spared to him, enjoy as much spiritual converse together as possible. For when the separation comes, you will reproach yourselves bitterly, if you have not been tenderly communicative on this subject.'

*' To Colonel Macauley.*

*' April 16.*

*' I thank you most sincerely for your kind letter. The mournful event has, I trust, been sanctified to me. Some such affliction appears to have been necessary to soften a hard and proud heart. I pray that the salutary effects may never pass away.*

*' I am happy to hear you speak so favourably of the disposition of government in regard to the extension of Christianity in the east. Mr. Wilberforce has urged me to go and give evidence at the bar of the House of Lords. I told him I am willing to appear; the only question is, whether it be physically practicable. The physicians oppose my going. I do not know what will be the event.'*

The latter sentence in the preceding extract leads back our attention to the great subject which occupied the minds of religious men during the former part of this year, and with reference to which, it has been already seen, that Dr. Buchanan was employed, when his thoughts were, for a time, diverted from it by the late afflicting event in his family. To this important subject, therefore, we will now return.



## CHAPTER IV.

THE light which had been thrown a few years since, chiefly by means of Dr. Buchanan's writings, on the state of religion in India, and the interest which had been, in consequence, excited upon that subject throughout the nation, produced a very general impression as to the duty of urging upon the attention of parliament the necessity of making some more effectual provision for the religious instruction of British India, and of increasing the facilities of imparting the blessings of Christian knowledge to the unenlightened millions of our native subjects. To promote these most important objects, several valuable tracts were published by the friends of religion; among which may be particularly mentioned an admirable 'Letter to a Friend, on the duty of Great Britain to disseminate Christianity in India, occasioned by the proposed renewal of the Charter of the East India Company;'<sup>1</sup> and a masterly 'Address to the Public,' on the same momentous topic, by the Rev. Robert Hall.

The subject was also briefly, but powerfully, touched by an able and eloquent defender<sup>2</sup> of the general system of our East Indian administration.

It was natural, however, to look to him who had first awakened the public mind to the imperious duty of regarding the religious concerns of our oriental

<sup>1</sup> See the Christian Observer, vol. xi. p. 261.

<sup>2</sup> Robert Grant, Esq.

empire, to lead the way in an appeal to the legislature upon this subject. Accordingly, amidst the pressure of domestic sorrow and of personal debility, Dr. Buchanan composed and published, early in the spring, a work entitled, 'Colonial Ecclesiastical establishment: being a brief View of the state of the Colonies of Great Britain, and of her Asiatic Empire, in respect to religious instruction; prefaced by some considerations on the national duty of affording it.'

Though the state of the question relative to the promotion of Christianity in India was very materially and happily changed since the year 1807, when it was so fully discussed, and thoughtful and religious men were in general persuaded of the necessity and importance of that measure, Dr. Buchanan still deemed it expedient to commence his work by briefly but pointedly urging this duty upon a Christian nation, and by arguing from various considerations, that the voice of Providence was evidently calling upon Great Britain to undertake it. He next entered upon an examination of the means of thus diffusing Christianity; and under the head of one of them, 'the extension of the National Church,' gave a sketch of a general colonial establishment, and of the state of religion in the West Indies. He then argued the question as to the policy of promoting Christianity in India.

On the subject, however, of parliamentary interference, he stated, that it was not his intention to urge the legislature to adopt any direct means, in the way of expensive establishments for proselyting the natives. All, he said, that was expected at present in regard to them was, that the governing power would not shew itself hostile to the measure of instructing them. Great Britain, he alleged, owed her primary obligations to her own children. The work, therefore, is closed by a powerful appeal to parliament as to its duty and responsibility upon the approaching decision of this momentous question, and with

the sketch of an ecclesiastical establishment for British India, which has been already mentioned.<sup>1</sup>

Such is a brief outline of the contents of this volume, which was very extensively circulated, particularly among the members of both Houses of parliament, and made a strong and general impression throughout the country.

But it was not merely by the press that the friends of religion endeavoured to instruct and awaken the public upon this critical and momentous occasion. They resorted to the legitimate and constitutional measure of petitioning parliament upon the subject, and nine hundred addresses from the cities, towns, and even villages of the united kingdom, crowded the tables of both houses, imploring the interference of the legislature in behalf of the moral and religious interests of India. The contest was long and arduous; but the voice of Christian duty and of sound policy, which must ever be inseparable, at length prevailed. A resolution to the following effect was introduced by his majesty's ministers into both houses; and after very full and lengthened discussions, in which Mr. Wilberforce, Mr. W. Smith, and Mr. Stephen particularly distinguished themselves by their able and eloquent efforts in its support, it was in the house of commons carried by a great majority, and in the house of lords without debate and without a division.

‘That it is the duty of this country to promote the interest and happiness of the native inhabitants of the British dominions in India; and that such measures ought to be adopted as may tend to the introduction among them of useful knowledge, and of religious and moral improvement. That in the furtherance of the above objects, sufficient facilities shall be afforded by law to persons desirous of going to and remaining in India, for the purpose of accomplishing these benevolent designs.’

<sup>1</sup> See the preceding chapter.

A previous resolution had already passed, by which a bishop and three archdeacons were to be appointed to superintend the clergy of the established church in India; thus accomplishing, though not to the extent which he deemed necessary, the two great objects which Dr. Buchanan had so ably and so perseveringly pursued.

It is to these important and interesting transactions that the following extracts principally refer. With the exception of the first, the letters from which they are taken were addressed to a friend, to whose judicious and zealous exertions much of the success which ultimately attended the cause must be ascribed.

*'Kirby Hall, Feb 4, 1813.*

*'—— You go up, you say, to witness the battle between the government and the India Company. It rages very furiously at present. It is a fine trial of the honesty of religious men. It is true, indeed, good men often live and die the slaves of particular prejudices; but generally speaking, conscience will take the alarm, if we are not honest in our vote in a cause between God and man.*

*'—— God will direct the event according to his counsel. There may be no remarkable triumph at this time: but other parts of the great catastrophe (the revelation of Christ's kingdom) are approximating, and you may live to see its advance. The expiration of twenty years more is likely to be a grander period in the church than the present.*

*'I have just submitted to the insertion of a large seton in the integuments of my neck. So you see the constitutional propensity to paralysis continues. But this is the best state for me. I could not have chosen a better; and it does me a great deal of good. I need slow fires to purge away my dross. But the Refiner is merciful, and gives me strength to bear the heat of the furnace.'*

*'Kirby Hall, April, 1813.*

'The circumstances of my health render it impracticable for me at present to move to London. But I shall probably afford you any information as satisfactorily by correspondence, as if I were on the spot.

'Your accomplishing the object of a numerous meeting at the London Tavern was a grand measure, and the whole Christian world is indebted to you for it. The resistance to your purposes will be most resolute. The public voice alone promises something. If every city and town in England and Scotland were to petition, (which is practicable,) the business would acquire a new complexion before the end of May.

'The duty, however, of a Christian is to be obedient to the powers that be. To claim as matter of right, the permission of preaching Christianity to the Hindoos, is highly absurd; and the assertion of the right ought to meet with a rebuke.

'Mr. Wilberforce's speech in the committee on the catholic claims will produce some sensation among religious men in England. I am of opinion that he has judged rightly. Liberal concession to the catholics and dissenters will be good medicine to some; and will favour measures for enlarging the spiritual church of Christ. We may be sure, that the country will make no concession to the catholics, which will *materially* injure her. If she does, she can retrace her steps, as she has done before.'

*'May 15.*

'I begin almost to sympathize with your Indian opponents, the battering of religious Britain has been so tremendous.

'Like you, I am not anxious as to the terms of concession in regard to the question. The deed is done. Britain has lifted her voice in her Christian character, and the effect will be permanent and

blessed. By this concussion religion rises at least two degrees in a scale of twenty, both in its character and interests. The Bible Society too shares in the triumph.

‘I have just read Dr. Milner’s Strictures; and have praised God who hath given such understanding to men. He is a host in himself: and the church will begin henceforth to view him in a new light. They will dread his principles less, and reverence his abilities more. I trust it will please God to spare his life for some years.

‘The publication of the Society’s India Reports is just what we want. It identifies them with us, and confirms the truth of facts.’

‘*Kirby Hall, June 2d.*

— ‘I congratulate you on your great triumph. Such a resolution proposed under such circumstances! The moment it actually passes, the petitioners ought to unite in one national hallelujah.

.... ‘What does — think of *civilization* now? Lord Castlereagh has put the question to rest. He says the fear of it is a chimera.’

‘*11th June.*

‘I am charmed with Whitbread, when he sounds the right note.’

It happened, in the course of the examination of evidence upon the India question before the House of Commons, that Dr. Buchanan’s Memorial to Lord Minto in the year 1807, together with the reply of the Bengal government to that paper, and the observations of the Court of Directors on both, were exhibited, and afterwards printed by order of the House. His account of the atrocities of the idol-worship at Juggernaut was also opposed and attempted to be invalidated by Mr. C. Buller, M. P. for West Looe.

The unfounded allegations of the gentlemen first named were generously repelled by Mr. Wilberforce, in one of his admirable speeches in the House, in the following terms.

‘ It is unwillingly that I bring in the name of one other person ; I mean Dr. Buchanan ; but I should be extremely wanting in the office and feelings of friendship, did I not take this opportunity of vindicating the character of that excellent man. The other night, the House will remember, it was stated by a friend near me (Mr. W. Smith,) that I had not mentioned a single fact or proposition on the authority of Dr. Buchanan. This, however, was not because Dr. Buchanan was no authority with me ; but because I knew there was a great, but most unjust outcry raised against him : as, indeed, it was natural to expect there would be against any man, who had endeavoured, with his zeal, to draw the public attention to this great cause. Thinking, therefore, that my facts would be more readily admitted, if I supported them by other and less obnoxious names, I did not mention the name of Dr. Buchanan, although his testimony would have corroborated all I said. But I should not do justice to my own sentiments, if I did not say, that I feel him to be a man who deserves to be spoken of in a very different way from that in which some gentlemen have chosen to mention his name. Lord Wellesley selected Dr. Buchanan to be Vice-Provost of the college of Calcutta ; and he says of him—‘ I have formed the highest expectations from his abilities, learning, temper, and morals ;’ if, therefore, I think most highly of him, as I certainly do, I am not alone in thinking well of him. And let me here remind the honourable member, that Dr. Buchanan did not, at least, act like a man who wished to deceive the public, and to obtain their assent to a false proposition ; for he published that very work, which states most fully and particularly all the great circum-

stances of Hindoo enormity, while he yet resided in Bengal, and the book was in circulation there a year or two before he quitted that country. He himself presented to the supreme government of India a copy of this work ; I mean his Memoir in favour of an Ecclesiastical Establishment for India ; by which he drew as much attention to the subject as he could, and, at least, manifested his desire that the real truth should be ascertained. And, in justice to Dr. Buchanan, I must observe, that notwithstanding the unjust and illiberal aspersions which have been thrown out in a general way against him, I have never yet heard him distinctly charged with any specific mis-statement of any fact which he has brought forward.'

To Mr. Lushington and Sir Henry Montgomery, Dr. Buchanan wrote privately in vindication of his sentiments respecting the Hindoos.

To Mr. Buller's allegations, he thought it necessary to reply more publicly. The effect of this reply shall be given in the words of a writer in a valuable periodical publication, to whose pages, in the year 1813, the author gladly refers, for a complete and masterly view of this whole subject.

'Had it pleased Providence,' said the Christian Observer,<sup>1</sup> 'that the severe illness with which Dr. Buchanan has recently been visited, had either deprived the Church of his valuable life, or reduced him to an incapacity of employing his pen in her service, it would obviously have been difficult, if not impossible, to have effectually defended him from this assault. But while the pressure of disease confined him to his couch, and almost denied his tongue its office, the use of a hand was spared to him, and his mind retained its more than youthful vigour. In a few days his reply to Mr. Buller was in the hands

<sup>1</sup> Review of Dr. Buchanan's Apology for Christianity in India. Vol. xii. p. 648.



of every member of the House of Commons; and it may be considered as no unfair presumption that the reply was complete and satisfactory, that in the parliamentary discussions which afterwards took place, not the most distant allusion was made to the letter of Mr. Buller, by any of his friends, although it cannot be doubted that, when first produced, it was intended to serve important purposes in debate.

As soon as Dr. Buchanan's reply to Mr. Buller's letter had thus produced its intended effect in the House of Commons, he prepared to publish it, together with some other documents, to the world. It accordingly appeared in the course of the summer under the following title: 'An Apology for Promoting Christianity in India: containing two Letters, addressed to the Honourable East India Company, concerning the idol Juggernaut; and a Memorial presented to the Bengal government in 1807, in defence of the Christian missions in India. Printed by order of the Honourable the House of Commons. To which are now added, Remarks on the Letter addressed by the Bengal Government to the Court of Directors in reply to the Memorial. With an Appendix, containing various official papers, chiefly extracted from the Parliamentary Records relating to the Promulgation of Christianity in India.'

It will now be necessary to return to the more private history of Dr. Buchanan, and for this purpose to recur to his letters to various friends. The following extracts are partly of a general nature, and partly refer to the subjects which have been lately discussed.

## To Colonel Sandys.

*' Kirby Hall, July 29, 1813.*

' Many thanks to you for your letter. The last eleven years have indeed been eventful to you and me; and it is possible that the next eleven (whether in heaven or earth) will be equally marvellous. My health, concerning which you inquire, continues, we hope, to amend; but it will be long before I obtain much strength, even if there should be no relapse of paralysis, which can only be known to him who "said to the sick of the palsy, Thy sins be forgiven thee." If I am able, I must go up to town about the end of autumn or the year, to superintend the publication of some Syriac works which I have commenced, viz. the New Testament, Grammar, and Lexicon.

' Since Mrs. Buchanan's death I have enjoyed more distinct views of the heavenly state than I had before; and have attained to more emphasis in prayer. So far that event has been blessed to me. May the fruits of righteousness grow and increase to the end, even as they do with you and the faithful children of God in every place!

' I rejoice to hear that you and your family are well. As for the spiritual state of those you love, that must be for the trial of your faith and hope, even unto the end. "Remember David and all his trouble." Children seldom show signs of grace until they grow up. David had one hopeful son, Solomon; and he became an idolater. What may have been his end is not well known. But I think 'the Preacher' became a monument of grace.

' I am not surprised that ——— was *sick* when you addressed a letter to him on Christian subjects. He is as remote from the right way as poor ——— and ———. And yet even these may be converted by Him who made the world, before they die.'

To Z. Macaulay, Esq.

*' Kirby Hall, August.*

' I thank you for your letter of the 2nd inst. and was much pleased with your favourable account of Mr. G.'s exertions in the Christian cause. He gave me the perusal of his admirable book a few days before I went to India ; and I know not whether it did not lay some foundation in my mind for future investigations.

' I approve most highly of your patronizing Dr. John's plans of native schools. They are properly Mr. Schwartz's plans. See the defence of them in the last Church Missionary Register. I visited some of the schools patronized by government, and witnessed their operation. They may be justly termed ' Mediate Schools ' for Christianizing the Hindoos, though their effects be not immediate. I had the same plan in view in proposing the numerous schools attached to the ecclesiastical establishment in my last work.'

*' Kirby Hall, August 20.*

' I only received copies of the ' Apology ' yesterday. The editorial part reflects great credit on your attention ; and the various improvements which I mark in many places demonstrate your kindness to me, and affection for the cause in which I have been engaged.

' The battle is now, I hope, over ; and I would gladly forget all that is past, and turn my face Zionward, for the rest of my pilgrimage.

' Neither Sir Henry Montgomery nor Mr. L. has condescended (as the Scotch say) on a single instance of mis-statement in my volumes. As to what Mr. L. has alleged, which Mr. Smith should consider not *defensible*, I have not the smallest idea ; unless it be, as Horne Tooke says, ' eating little children alive without being roasted.'

‘ Kirby Hall, September 8

‘ I had a letter from — lately, accompanying a present of his book on India. He had been reading my Apology, and says he thinks my two letters to the Court of Directors, particularly the second, and my remarks on the letter of the Governor General in Council, ‘ are the best of my controversial pieces.’ He adds, ‘ I am the more glad of this, because it is an evidence that your long course of illness has not affected your mental powers, whilst it may have invigorated qualities of a still more important kind.’ It is certain, however, that I have suffered from my illness. *Non sum qualis eram.* Would that this were true in the other sense to which he alludes! He further says, ‘ Something seems yet wanting to expose to the public the irreligious spirit which has animated the Anglo-Indians in the whole of this question of introducing Christianity into the East.’

‘ I have answered, that I would not be an assailant any more. I seek peace and an oblivion of past scenes; and have suggested that he himself might probably have leisure now to send forth a few pages on that subject.

‘ — mentions, that one of the Directors ‘ who is now removed to another world,’ was a violent enemy of mine. I do not know what is his name; and so little have I been in the habit of inquiring what is passing abroad, that I did not know I had such a thing as a personal enemy in the world.’

The two next letters were addressed to Colonel Macanlay; and while they manifest the lively interest which the writer continued to feel in the great work of diffusing Christian knowledge, it will be a subject of regret that the voyage in question was not accomplished either by himself or his friend.

*Kirby Hall, 24th August, 1813,*

MY DEAR SIR,

'I was not a little pleased to hear of your proposed voyage to the Mediterranean, both on account of your own health, and of the advantage which I doubt not will accrue to the Christian public. You will have opportunities of learning how far, and to what extent, the distribution of the Bible may be practicable; and what other steps we may take in regard to the translation of the scriptures, and of tracts, and to the disposition of missionaries in those regions. It is wonderful that the places consecrated by the travels and labours of the apostle Paul, should be left in darkness and unexplored. If your health improve under that genial climate, I do not wish to see you home soon.

*Kirby Hall, 2d September, 1813.*

MY DEAR SIR,

'I have been favoured with your letter, informing me that your voyage to the Mediterranean is just at hand. There are several important objects of research, which the course of your route will enable you probably to attend to; a few of which I shall mention, according to your desire.

'1. We hardly know any thing of the state of Christianity on the African coast, where it flourished in purity in the third and fourth centuries. Hippo, of which Augustine was Bishop, was the fountain-head. It is close to Carthage (where the Christian Council was held), and Utica, and Tunis; all which places are not much more than one hundred miles from the Sardinian and Sicilian coast. Your message to the Christians will be, that they may have copies of the scriptures from Malta or England, if they choose to apply for them.

'2. The Jews inhabit almost every town on the

African shore. The Hebrew Testament will be soon ready for them.

'3. The island of Cyprus is a grand field for Christian investigation at this era. 'The greater part of the inhabitants are Greek Christians. Besides a multitude of Armenians, there are here a great many *Maronites*,' or Syrian Christians. This is the account of the Abbé Mariti. He adds, 'The Latins are far from being so numerous, and consist only of Europeans, and the brotherhood of St. Francis, known throughout the Levant under the name of the Fathers of the Holy Land.—' There are very few English here; and it is doubtless for this reason, that they have neither a church or chapel, nor a minister of their religion. Should they happen to multiply, they will probably endeavour to procure *all these things*.'<sup>1</sup> This is from an Italian priest! I trust you will be able to show us how we may 'procure all these things.'

'You may tell the Greek Christians, that the Greek Testament is ready for them; and the Syrian Christians, that the Syriac Testament will be soon ready for *them*. I go up to London, God willing, to superintend the printing of it, and of a Syriac Grammar and Lexicon at the same time.

'4. It is said that *two-thirds* of the inhabitants of European Turkey are of the Greek, Syriac, Armenian, and Latin Churches. A continual subject of inquiry will therefore be, how many of these denominations respectively live in any particular place, and how many copies of the Greek, Syriac, Armenian, (the Bible Society<sup>1</sup> has not thought of the Armenian yet,) and Latin copies of the scriptures, including the French and Italian, may be required as a primary supply? Parcels may be sent at a venture.

'5. An accurate enumeration of the *churches* (build-

<sup>1</sup> Mariti, vol. i. p. 8.

<sup>2</sup> Armenian Bibles and Testaments have since been printed by the Theodosian Branch of the Russian Bible Society.

ings) is important, throughout every mile of your route, beginning with Lisbon, Cadiz, and Gibraltar. A church is an object of correspondence, if we know only how to address the priest in the language of his place.

‘I consider you to be the fittest man in Great Britain to go upon a voyage of Christian discovery.’

Dr. Buchanan appears to have left Kirby Hall towards the end of October. One of his first visits was to his friend and relative the Rev. J. Kempthorne, at Claybrook, in Leicestershire; the following account of which by that gentleman cannot but be interesting to the reader.

‘The last time,’ says Mr. Kempthorne, ‘that he visited us, which was in his way to Cambridge, I thought him eminently dead to the world, and, as it were, absorbed in heavenly things. His deep domestic afflictions seemed to have been greatly sanctified to him. He appeared to watch for every opportunity of seasoning our ordinary discourse with the salt of religion. When we were speaking of Carey’s Atlas, he took occasion to refer, in a solemn and affecting manner, to the map of the heavenly city, which St. John has given us in the Revelation. When I spoke of Buonaparte’s late astonishing overthrow, he heard it with comparative indifference, and soon adverted to the importance of the conversion of the soul to God, as involving consequences of greater moment than the fall of emperors and the revolutions of the greatest states.

‘After our family prayer, he with much kindness and wisdom made some observations on my manner of expounding the scripture; and after he left me, he called on a common friend, and faithfully expressed his fears respecting the safety of his spiritual state.

‘Yet I have heard a piously disposed person, who saw more of his domestic habits, regret, that his

conversation, which was highly edifying when he was called forth by pious visitors, was not more frequently and decidedly spiritual in his own family circle.

‘With what exquisite sensibility of conscience does he himself lament this in his private reflections after his second wife’s most distressing removal from him!’

Dr. Buchanan appears to have stayed about ten days at Cambridge, and then to have proceeded to London, where he was chiefly occupied in his preparations for the Syriac New Testament. During his stay in town, he wrote the following pleasing letter to his daughters :

‘ 22d Nov. 1813.

‘ MY DEAR CHARLOTTE AND ANGUSTA,

‘ I return you many thanks for your letter. I am happy to hear that you are both in good health ; and I doubt not you are both making a due proficiency in your studies.

‘ I am very much pleased, Charlotte, with your proposal to give five shillings to the West Indian Mission, which I shall do when I find the treasurer of the society.

‘ I sympathize with you, Augusta, on the death of the pretty bird, *Cherry*. But our grief is in vain. Its spirit will never return. But when Augusta’s spirit takes the wing, it will live for ever ; and those who loved her on earth will once more love her in heaven, if she and they prove worthy of eternal life. *Cherry*, it seems, was singing a few minutes before its death. So, oftentimes, does the Christian sing and exult in spirit at the thought of putting off the veil of flesh, and entering on the confines of immortality. May you and Charlotte, after you have accomplished God’s will on earth, be enabled to sing your dying hymns!’



In December, Dr. Buchanan returned to Cambridge, where he was diligently employed, not only in the learned work which he had undertaken, but in preparing an address, the occasion of which will be shortly stated. Of this, as it proved, his last visit to the university, his friend Colonel Sandys, who came from Cornwall to meet him, gives the following brief but edifying account:

‘ — I found my friend the most interesting Christian, while residing in the tower of Erasmus, at Queen’s College, the winter before last; where I passed my evenings with him while busily employed on the Syriac version.

‘ Here the learned divine was, as it were, absorbed in the humble follower of the Lord Jesus Christ; and here he disclosed to me those views of his faith, which I found beneficial to my own soul. His whole dependence was upon Christ, for wisdom, righteousness, sanctification, and redemption!’

The Dean of Carlisle, speaking of the same period, thus observes:

‘ I saw a good deal of him during the last months of his residence at Queen’s College; at which time his constitution appeared to have suffered exceedingly; yet not so much as to induce one to predict a speedy dissolution.

‘ He was to the very last most indefatigable in his inquiries after eastern knowledge.

‘ You know how very entertaining and instructive he has made the printed reports of his travels and interviews with extraordinary persons: I had the good fortune to hear many of the same things from his own mouth.’

From Cambridge Dr. Buchanan wrote to his eldest daughter as follows:

*' Queen's College, 31st Dec. 1813.*

*' MY DEAR CHARLOTTE,*

*' I am extremely concerned to hear of this accident to Mrs. Thompson, and accompanied with pain too. Tell her I truly sympathize with her. But, when we consider it in another point of view, we must not call it an *accident*, which you know means literally that which falls out by chance; for nothing comes from God by chance. We must view it as an evil permitted for some great good. I am pleased to see your assiduity during her confinement. I am also pleased, my dear Charlotte, that you have presented yourself at the table of the Lord. Your emotion on that occasion was very natural. I trust you will henceforward reap the spiritual fruits, and proceed in the way of the Lord rejoicing.*

*' I beg you will present to your grandpapa and grandmamma, Augusta, and all the family, my affectionate congratulations on the new year.*

*' I pray that it may be a year of temporal and spiritual blessing to you all.*

*' I do not go forth to visit yet, as the Charge I am composing is not finished. I must send it to London on Tuesday next.*

*' I fully enter into your feelings on your first alarm, lest Mrs. T. should have been taken from you. But you see she is yet spared to you; for although you are not her natural daughter, I hope you maintain and pray for a higher relation. There is nothing durable and eternal but that union which is from Christ. Friendship, or relationship by blood, except growing on this foundation, will soon die.'*

The employment which divided the time and attention of Dr. Buchanan with Syriac, during his residence at Cambridge, was the composition of a charge, to be delivered, at the request of the Church

Mission Society, to the Rev. Messrs. Greenwood and Norton, clergymen of the established church; proceeding as missionaries to the Island of Ceylon; and to the Rev. Messrs. Schnarré and Rhenius, ministers of the German Lutheran Church, proceeding in the same sacred character to the coast of Coromandel.

The readiness with which the Court of Directors of the East India Company granted the requisite license to these pious men to proceed to the objects of their destination, was a proof of the benefits resulting from the late solemn legislative recognition of the duty of Great Britain with respect to the diffusion of Christianity in its eastern empire; and the selection of Dr. Buchanan to address these oriental missionaries, was equally judicious and appropriate.

The rapidity with which this admirable charge was composed, and the various and important advice which it contained, proved the vigour of its author's understanding and judgment; while the pure and fervent piety which breathes in every page, manifests the maturity of the advanced Christian.

The charge itself comprises an exposition of that with which our Lord sent forth his apostles to preach the gospel. It forms, in fact, a manual of sound wisdom and instruction; and deserves to be frequently perused and thoroughly digested by every one who aspires to the character and office of a missionary. Like the former productions of Dr. Buchanan, this address contains much valuable and interesting information; and, though primarily intended for the missionary, may be read with much advantage by every minister of the gospel, and by every private Christian.

The health of Dr. Buchanan rendering it impracticable for him to deliver his charge to the missionaries personally, that office was assigned to an eloquent friend.

The following are extracts from letters to Colonel and Mr. Macaulay :

*' Queen's College, 3d January, 1814.*

' I have sent by to-night's mail to Mr. Pratt thirty-three pages of a charge to be delivered to the missionaries on Friday next.

' Dr. Milner approves of the passage upon " denying Christ ; " but I do not know what others may think of it.'

*' Queen's College, 7th February.*

' I see in the last Christian Observer, that Schaaf's Lexicon is mentioned as preparing for the press by subscription. Will you be so good as to inform me who is publishing it? for I was about commencing the work at my own expense, and the printer had just sent me an estimate. But I shall be most happy if the work has been undertaken by another. Mr. Kelly, of Dublin, wrote to me last week to say, that he was projecting something in the way of a Syriac Lexicon ; but he wished me not to delay my work on account of his, as he knew not when it would be finished.

' I propose to leave Cambridge for Kirby Hall on the 17th instant.'

Dr. Buchanan returned into Yorkshire about the time just mentioned, and continued there till the month of July following. While there, he wrote thus to a friend—' I am stronger than I was ; but my defect in utterance and breath remains, and also my want of memory ; which shows that my illness affected the mind a good deal.'

The committee of the British and Foreign Bible Society had now determined to print the edition of the Syriac New Testament, which Dr. Buchanan had been so anxiously endeavouring to obtain for the use of the Syrian Christians on the coast of Malabar.

With his usual zeal and liberality, he engaged to prepare the text, and superintend the execution of the work, at his own expense. For this purpose he again left Yorkshire, and took up his residence, first at Cheshunt, and afterwards at Wormly, and Bexbourne, in Hertfordshire, at which latter place the printer lived who had undertaken the work. Soon after his arrival, he wrote to Mrs. Thompson as follows :

*' Cheshunt, Herts, 23d July, 1814.*

*' MY DEAR MRS. T.*

*' I arrived here last Saturday, on which day I wrote you a few lines. Since that time I have been daily employed in superintending the press, and corresponding with the Bible Society, with the Syndics of the University Press, Cambridge, and with friends respecting tutors for the two noble families which I lately visited.*

*' I live with a widow lady and her daughters. They never had boarders before ; but hearing that I wanted accommodation of this kind in the village, they received me. We have morning and evening prayers just as at Skelton Lodge. I have my meals by myself, being willing to husband my voice, in the hope that it will acquire some strength. I walk in the meadows by the side of the river Lea, and endeavour to meditate on things spiritual and eternal. There are few days in which I do not think of Mary, now among the blessed. I envy her happy lot, but yet I have just strength to pray that I may be enabled to serve God in my generation.*

*' Mr. Yeates is come from London to co-operate with me. It is not decided yet whether one half of my work is to go on at Cambridge or not. They, however, expect me at Queen's College, and I think it probable I shall go there in about a month, if indeed I do not go nearer to London ; for Mr. Watts,*

my printer, has just informed me, that he is about to remove his printing establishment to the metropolis.

‘ I hope to hear that your foot is almost well. Jacob, you know, “ halted ” to the day of his death ; but then every false step would remind him of his victory with God. And yet this “ prince with God ” would not be comforted when he thought Joseph was dead ! How encompassed with infirmity is man, even regenerated man ; man, partaker of the divine nature !

‘ I hope that Charlotte and Augusta are happy and well. Jacob prayed, saying, “ God, which fed me all my life long unto this day, the angel which redeemed me from all evil, bless the lads ! ” That is a prayer which I would offer up for Charlotte and Augusta. I also have been “ redeemed from much evil ” during an eventful life ; and so have they hitherto. A boy about Augusta’s age is dying near us here. He broke his leg by some imprudent exertion, and the fever induced is likely to prove fatal. His mother sits by him, and cannot eat. He belonged to a sunday-school, and desires those hymns to be read to him which speak of Christ’s atoning for wicked children. My love to you all. Adieu.

C. B.’

The pensive tenor of a part of the preceding letter will appear peculiarly interesting, when it is considered that Dr. Buchanan was now fast approaching the confines of that world, whither so many of those who were dear to him had gone before. Amongst others, the son of his friend, Colonel Sandys, for whose welfare he had been affectionately concerned, was about this time departing in the faith and hope of the gospel. He thus replied to the intelligence which had announced to him the delightful change in his views and feelings since the time when he had visited him in Yorkshire.

‘ What wonderful news you relate ! Your dear

son William speaks of "the unsearchable riches of Christ," and magnifies his Saviour in the eyes of men! This is certainly a great triumph of divine grace. However, I anticipated it, as I believe you know; for I was persuaded he would be given to your persevering prayers.

'Be pleased to give him my most affectionate remembrance; and tell him he is about to be ushered into a glory, which good men upon earth have been contemplating for many years, but have not yet enjoyed. He has obtained the victory without the battle; for the Captain of his salvation had fought for him. May his faith be firm and ardent to the last, that he may persevere in and complete his glorious testimony!'

The two following letters were addressed to the Rev. D. Wilson. The first was in reply to one requesting the advice of Dr. Buchanan as to the best mode of composing an elementary treatise on the Christian Prophecies, for the purpose of circulation among the Hindoos, on the plan suggested by Sir William Jones.<sup>1</sup> The second may serve to shew the zeal and industry with which Dr. Buchanan was pursuing the intended edition of the Syriac New Testament.

*'Wormley, Herts, August 5, 1814.*

*'MY DEAR SIR,*

*'I rejoice that you have taken up the Prophecies for the Hindoos. Follow your own judgment, and ruminate on your sofa, and you will possibly devise something new. The Hindoos want a short clear account, a striking picture, solemn assertion, and dogmatic theology.*

*'The holy prophet Isaiah, who wrote in poetic strains, lived in such an era. Though ignorant and unlearned persons of India know it not, yet the*

<sup>1</sup> See the conclusion of his learned Dissertation on the Gods of Greece, Italy, and India, Asiatic Researches, vol. i.

learned of Europe, who are acquainted with the histories of the world, are as well assured that Isaiah wrote his prophecy in the time of King Abaz, &c. as that such a man lived in the time of Gengis Khan, Tamerlane, or Akbar the Great.

‘ So of Matthew and his host of witnesses.’

‘ Short sentences, and no involved construction, will do best for oriental translation and capacity. Let your picture suit a Thames Street carman, and it will do for a Hindoo. A tract of ten octavo pages is a good size. But as you cannot easily confine within such small bounds all the fine things that may occur to you on the subject, proceed *ad libitum* to a pamphlet or book, which may be translated for the Brahmins and more learned. But the short tract is the book for use to the multitude. This you may express from the larger work when it is finished, as genuine spirit is drawn from the vat.

\* \* \* \* \* That the evidence of prophecy will convince the human mind is true: but that ‘ the leaves of the prophet quietly dispersed,’ without concomitant illustration of historic argument and fact by preachers or writing, will do this, is not true.

‘ I hope you will not be in a hurry to deliver any thing to the Society. Short tracts on other parts of the Old and New Testaments are wanted, so as to embrace the whole code in different striking and simple forms. Nobody has told the Hindoes yet what our Shaster is. They have not got the *whole* book to read. If they had, epitomes are yet necessary for infant and ignorant minds, epitomes of one page, two, three, four, ten, twenty, and fifty pages. The whole Bible will occupy 1400 pages of their ordinary character of writing. It is but charity then, to tell them what is in it, and invite their study.’



*Wormley, Chestnut, Aug. 17, 1814.*

‘ MY DEAR SIR,

‘ I have come to this place for a while, to superintend the printing of the Syriac works now in the press. I want the following books, which I cannot find in the public library at Cambridge; viz.

‘ 1. Renach’s *Syrus Interpres cum fonte N. T. Græci collatus.* 1742.

‘ 2. Michaelis’s *Curæ in Actus Apostolorum Syriacos.*

‘ 3. Storrius, on the Syriac Language and Versions.

‘ 4. Michaelis (the father) *De Var. Lect. Nov. Text. cautè colligendis.*

‘ 5. Gloster Ridley’s *Dissertatio de Syriacis Versionibus.*

‘ 6. Amira’s *Syriac Grammar*; and

‘ 7. Professor Bede’s *Pseudocritica Millio-Bengeliana.* 1767.

‘ Now if your own library, or if the Oxford libraries through your means, could supply me with these or some of them, you will confer on me a particular obligation. I have perused some of them at the British Museum, but I cannot have them here.

‘ I rejoice to hear from time to time of your labours, and of the triumphs of the gospel at St. John’s Chapel. It is a theatre of grander events than the General Congress.

The succeeding extracts from letters to different friends, describe the general state of Dr. Buchanan’s health, feelings, and employment during the remainder of this year.

To Mrs. Thompson.

*Wormley, Herts, Aug. 1814.*

‘I have been twice bled, I think, since I wrote, and must, I fear, suffer further depletion. With returning strength, my constitution brought with it what was to be apprehended, a tendency to fulness. And possibly I must soon revert to abstemiousness and the painful seton. But the Lord’s disposal is the best, for this world and for the next. I seek to do his will.’

To his Daughters.

*August 22.*

‘I am not very sure that I shall be able to execute what I have undertaken by the time proposed. There are three printing presses at work, and I am obliged to read and correct every word in Syriac, Latin, and English.’

To Colonel Macaulay.

*Wormley, September 8.*

‘Two Cochîn Jews, who recollect you very well, are in distress for a passage back to India. I would try to aid them, if I knew to whom to apply. But I fear the Company are not in the habit of giving a passage to persons of their description. You will know better than I what to recommend them to do.

‘Since the peace, you have been passing through many countries, and doing good. I, on the other hand, have been stationary, travelling slowly through the regions of the New Testament. I congratulate you on your equable health. My own was well confirmed for a while; but it is again in a critical state.’

To Mrs. Thompson.

‘Wormley, September 14.

‘I know not God’s will. I think less of seeing another autumn than at any former time. If, however, I live, I shall most probably go to Ireland, or to the continent; I mean Paris and Rome. I wish I could have visited both these latter places before I had commenced my present work.’

To Miss Buchanan.

‘Broxbourne, December 7.

‘MY DEAR CHARLOTTE,

‘Many thanks to you for your letter. I am glad that Augusta’s queries have afforded Mr. Graham so fair an opportunity of displaying his classical powers. But the true Virgilian model requires the first words to be *Sic vos non vobis*. Would, that poor Virgil could have understood the distich which Mr. G. has written. But, alas! that *divine* poet, as he has been called, never heard of an atonement for the sins of men. He had, however, some confused idea of the coming of a Messiah, or Prince from heaven, who should regenerate an evil world. This you will see in his *Pollio*, one of the *Bucolics*; which I will thank you to read as soon as you have finished the sixth book of the *Æneid*.

‘I am happy to hear that you read a little of the sacred language on Sunday. As there is no Italian teacher at present in York, you must postpone your acquaintance with the ‘modern Roman’ till an opportunity offers.

‘I hope you will not leave thorough bass till you understand it *thoroughly*.

‘You ask me for Mr. Slater’s drawing. I sat to him two mornings, but contrived to have a sheet of Syriac placed in the direction I was to look. He

complained that I was thoughtful. I told him of the talent of Sir Joshua Reynolds; who, by his fascinating discourse, contrived to keep his *patients* (a proper term I think for persons subjected to this operation) in a state of high good humour, particularly with *themselves*, which showed itself in their beaming and expanded countenance. When Mr. Slater had done, I looked in vain for the beaming and expanded look. Mr. S. accused the Syrian. I told him, I thought the picture was that of an ill-looking man. He said, he thought it was a *good likeness*. I only saw it for two minutes, after sitting to it two days. I told him he might send it down to Mrs. Thompson, and he should be at liberty to engrave it, if it obtained *her* approbation. I desired him to send with it, as a present to you and Augusta, a print of Mrs. Hannah More; that you may have before your eyes a lady who made so good an use of her opportunities for study between the fourteenth and seventeenth year of her age, that the world has been benefited by it ever since.

‘Yesterday Mr. B. and Mr. S. spent the whole day with me. Their object was to procure my name as secretary of the Jewish Society. But I had radical objections to the constitution of that society in its present form, and suggested renovation and improvement.

‘I should like to be present at the famous duet for *three* voices. I hope I shall be with you shortly after Christmas. I must superintend the printers till the day they break up for their own holidays, which I suppose will be Christmas-day. Besides, I wish to see the four Gospels finished if possible before my long journey.’

‘*Broxbourne, Herts, Dec. 17, 1814.*

‘MY DEAR SANDYS,

‘I thank you for your letter of the 12th, which informs me that you and seven children are well.

There are a great many blessings comprehended in that expression.

‘I am glad that you have been enabled to write a narrative of the rise and progress of religion in the soul of William. Under whatever form it eventually appear, I doubt not but it will do good. Particularly among his young relatives in Cornwall, such a record must appear as a solemn witness.

‘My health continues much the same. I take a little exercise on horseback, live low, go to bed early, and rise generally to read by candle-light. By such means, under the blessing of God, I am enabled to carry on my present undertaking. But a slight return of indisposition would suspend the whole. I therefore would live a pensioner on God’s mercy for the hour.

‘A letter from Mr. Udney informs me that Miss F. died lately, and had peace in death, ‘her heart having been long previously weaned from the world.’ He speaks with satisfaction of the effect of a work I published two years ago, entitled, ‘Colonial Ecclesiastical Establishment.’

To Mrs. Thompson.

*‘Broxbourne, Dec. 24.*

‘MY DEAR MRS. T.

‘I write to say that I hope to be with you in the course of the first week of the new year. It is, however, doubtful whether I shall not be detained till the 9th or 10th of January. I shall at all events write before I set off.

‘What detains me is the wish to complete the four Gospels before I leave this place, lest I should never return. “For what is our life?” saith St. James, “It is even a vapour, that appeareth for a little time, and then vanisheth away.”

‘I have had another visit from Mr. S. and Mr. L. W. on the subject of the Jewish Society. I pro-

posed that the institution, in whatsoever degree supported by church members, should be exclusively a Church of England Society. I declined, however, pledging myself for its support, further than by offering my best advice. I desired them to communicate their plans and wishes to all good and eminent ministers in the kingdom, to request useful hints and affectionate support, and to do nothing of themselves:—not to call their Society, ‘for conversion of the Jews:’ but a Society for the education of Jewish children; for diffusing the New Testament among the Jews; for corresponding with them concerning the Messiah in all lands; and for the diffusion of Jewish literature. Lastly, to connect the Institution with the Church Missionary Society, the end being the same.

‘I have just received letters from India. Sabat, who had left his Christian society, and it was feared would never return, has returned to Calcutta, and is again translating the scriptures. He confessed to Mr. Thomason, that he could find no rest for the soles of his feet.

‘Mr. T. sends me the third annual Report of the Calcutta Auxilliary Bible Society, which I shall take down with me, if I remember it. My love to all till I see you.

‘Your very affectionate Son,  
C. BUCHANAN.’

Dr. Buchanan’s visit to the north was but of short duration. On the 19th of January, 1815, he returned to Broxbourne: from whence he wrote to Mrs. Thompson as follows.

‘MY DEAR MRS. T.

‘I could have reached this place yesterday, but I reserved seventeen miles for this morning. I slept on Monday night at Carleton Hall. I travelled about a hundred miles next day in post chaises; and

though it snowed, I was warm and comfortable all the way. My only mishap was losing my diamond-pin somewhere, which I have had for ten years. I now use one of those Augusta gave me. Thus we cease to sparkle.

‘I found all at home well. One of the letters on my table was from Mr. John Thornton, nephew to Mr. Henry Thornton, informing me of the illness of his uncle, and requesting letters of introduction for his brother going to India.

‘Another letter was from Mr. Macaulay, mentioning the increasing illness of Mr. Thornton, and comparing him, after twenty-two years’ acquaintance, rather to the character of the saints in the next life, than in this; ‘The just man made perfect.’

‘I request you will alter any thing in my written or oral instructions to Charlotte and Augusta, according to your discretion. If the verse in the morning appear to be an unfruitful task, it may be discontinued by both.

‘Thus I have been enabled to accomplish a journey of four hundred miles with health and strength. Bless the Lord, O my soul, for all his goodness. May I only live to his glory!’

A letter to Mr. Macaulay on the same day on which the preceding was dated, briefly but emphatically notices the fatal termination of Mr. Henry Thornton’s illness, and the anxiety of Dr. Buchanan to pay the only tribute of respect which remained to his memory.

*‘Broxbourne, Thursday, 19th Jan.*

MY DEAR FRIEND,

‘On my return from Yorkshire this morning, where I have been for a fortnight on a visit to my family, I found your letter of the 11th inst. lying on my table.

‘The first intimation I had of Mr. Thornton’s

illness was on Monday last at Carleton Hall, Workshop. On my arrival here, I found your letter, and one from Mr. John Thornton confirming the painful intelligence. I was just going to sit down to request that he would communicate to his uncle my feelings on the occasion, and my request to go to town to visit him if he had strength to see me, when casually looking into the paper, I found that he had died on the Tuesday. All I can now do is to attend the funeral of this good man, my earliest and most particular friend and benefactor. I have requested Mr. John Thornton to let me know on what day the funeral takes place. In case of mistake will you have the goodness to mention to me the time and place, and I shall go out early in the morning, and return in the evening, as my present work will not permit me conveniently to be absent a night.

‘I desire to thank you most unfeignedly for your kindness to the two Cochin Jews.’

On the 22d, Dr. Buchanan wrote again to Mr. Macaulay as follows.

‘MY DEAR FRIEND,

‘I have just received your note, and I propose to go on Tuesday morning, so as to be at your house by twelve o’clock, if I should not have joined the procession before that time, I shall be happy to dine with you, and to take a bed at your house, and return next morning after breakfast.’

It was upon the solemn and affecting occasion thus referred to, that the Author of these Memoirs met Dr. Buchanan for the last time. A crowd of other friends, distinguished by their talents, rank, and piety, united in lamenting the loss of the eminent person around whose tomb they were assembled. Amidst that mourning throng it will readily be believed by those who recollect his obligations to Mr. Thornton, as well as his just appreciation of the various



excellences of his revered friend, that no one shed more sincere tears over his grave than Dr. Buchanan. Doubtless he then felt, as he seemed to feel, in common with a multitude of other persons, that another of those ties by which he had been linked to this world was destroyed. The writer of these pages remembers with sensations of melancholy yet pleasing regret, the peculiarly holy and heavenly strain of conversation with which he cheered and edified his friends on the evening of that mournful day, and on the morning of his return into Hertfordshire; little thinking that it would be the last opportunity of their enjoying that privilege.

Of this short and affecting visit to Clapham, the following interesting anecdote has been communicated by the friend at whose house Dr. Buchanan took up his abode.

‘He was relating to me,’ observes this gentleman, ‘as we walked together from the churchyard where we had deposited the mortal remains of Henry Thornton, the course he was pursuing with respect to the printing of the Syriac Testament. He stated, that his solicitude to render it correct had led him to adopt a plan of revision, which required him to read each sheet five times over before it went finally to the printer. The particulars of the plan I do not very distinctly remember. It was, however, something of this kind. He first prepared the sheets for the press. When the proof was sent, he read it over attentively, instituting a comparison with the original, and looking into the various readings, &c. A revise was sent him, which he carefully examined, making corrections. This was submitted to Mr. Yeates. When it came from him, he read it again, adopting such of his suggestions as he thought right. When the printer had made the requisite corrections, he sent a fresh revise, after being read, to Mr. Lee, and reperused it when it came from him. A third revise was then procured, which he again examined before

it was finally committed to the press. I do not know that I am precisely accurate in this statement, but it was something of the above description.

‘While giving me this detail, he stopped suddenly, and burst into tears. I was somewhat alarmed. When he had recovered himself, he said, ‘Do not be alarmed. I am not ill; but I was completely overcome with the recollection of the delight which I had enjoyed in this exercise. At first I was disposed to shrink from the task as irksome, and apprehended that I should find even the Scriptures pall by the frequency of this critical examination. But so far from it, every fresh perusal seemed to throw fresh light on the word of God, and to convey additional joy and consolation to my mind.’

How delightful is the contemplation of a servant of Christ, thus devoutly engaged in his heavenly-Master’s work, almost to the very moment of his transition to the divine source of light and truth itself!

The pious and elevated frame of Dr. Buchanan’s mind is evident from another incident which occurred at this time.

In passing through London on his return to Broomfield, he spent a few hours with a friend whom he had met upon the solemn occasion of the preceding day. In the course of their conversation, his friend observed how affecting was the consideration of the removal of so many great and good men, whom they had lately had occasion to lament, in the prime of life, and in the midst of their usefulness. To this observation, Dr. Buchanan replied—‘So long as they were still on earth, and the Divine will was not known, it was our duty fervently to pray for their recovery and lengthened life; but when once that will has been discovered by the event, we should rejoice, and praise God, that he has received them to himself, and hasten to follow them to his heavenly kingdom.’ It was not long before he himself afforded

another illustration of this remark ; which, though not unfrequently made, was peculiarly characteristic of that spirit of calm and habitual submission to the will of God, and of lively faith in the realities of an eternal world, by which he was distinguished.

The extreme severity of the weather had excited some apprehensions in the minds of many as to the probable effect of Dr. Buchanan's exposure to it during some hours of the preceding day. He did not, however, appear at the time to have suffered by it, and reached Broxbourne on the 25th of January in safety.

On the first of February he wrote to Mrs. Thompson, informing her of the solemn scene at which he had lately been present, describing the numerous and respectful attendance at the funeral of Mr. Thornton, and expressing his earnest desire to be a partaker with him of the same blessed inheritance.

This was the last communication of Dr. Buchanan to his distant friends. The time of his departure was now fast approaching. He persevered, however, in his Christian undertaking to the last. On his return from Yorkshire, he had proceeded with the preparation of the Syriac version of the Acts of the Apostles, and had advanced, on the day preceding his death, to the twentieth chapter ; in which the zealous and affectionate Apostle, in his address to the elders of Ephesus, expresses his conviction of his final separation from his friends in these remarkable words. "And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more." The chapter which thus closed his labours, and in which he seemed to bid farewell to every earthly association, was but too prophetic of the event which was so shortly to take place. Of his few remaining days, and of his sudden removal to that higher world for which he had long been ripening, the following letter to the Rev. Mr. Kempthorne, from his confidential servant,

T. Vaux, who was his only attendant in Hertfordshire, though unavoidably inadequate to the anxious wishes of his friends, affords a minute and faithful account.

*' Broxbourne, 12th Feb. 1815.*

*' Rev. Sir,*

*' In case of your not having been made acquainted, through the public papers, of the decease of my dear master, Dr. Buchanan, I feel it my duty to write to you on the subject.*

*' The doctor's state of health, as you may have understood, had improved, during his residence here, up to the time of his late visit to Yorkshire: but the fatigue of that journey, probably, added to an attendance, in a week after his return, in bad weather, at the funeral of Mr. Henry Thornton, brought on an apparently slight indisposition, which the doctor himself, I believe, considered to be merely a cold. On Thursday last however, while making a morning's call on some of the neighbours, he was taken with something of a fainting fit, which passed off, without his considering it of consequence enough to require medical assistance. As the sickness came on again towards evening, I took the liberty to disobey my master's orders, and to send for the medical gentleman, whose skill had so much appeared in the improvement of the doctor's health in the preceding months. This gentleman was with him about nine o'clock in the evening, and did not express any apprehension of danger. Dr. Buchanan retired a little past ten, saying he was better; and as he expected to get a little sleep, wished me not to disturb him, to take the second medicine, till he rung the bell. About half-past eleven, sitting on the watch for the summons, I fancied I heard something of an hiccough; which induced me, contrary to orders, to enter the chamber, and to inquire if he was worse. He signified that he *was* worse. On which, I instantly*

alarmed the family, and sent for assistance; and then returned to the bedside, where my master appeared to be labouring under a spasm in the breast. He intimated a wish for me to hold his head; and in this posture, without struggle or convulsion, his breath appeared to leave him; so that before twelve, by which time Mr. Watts the printer, Mr. Yeates, and a few other neighbours, were with me, we were obliged to conclude, that our excellent friend's spirit had joined the glorified saints above. I should have mentioned, that on returning home in the morning, after the fit, Dr. Buchanan seemed lame on the left side; but, as it went off, he did not think it of any consequence. I have reason to think it might be a third attack of paralysis. The medical man, on his coming after my master's dissolution, said it did not surprise him. A letter was immediately forwarded, by express, to communicate the melancholy intelligence to my master's family in Yorkshire; from whence some one is hourly expected. Mr. Macaulay was also written to; and Mr. Simeon, at Cambridge. On Saturday Mr. Babington, the member for Leicester, came down, and approved of the precaution and arrangements taken immediately after the departure of my master; both as to putting seals on the drawers, study, &c. &c.'

Such was the sudden summons by which, on the 9th of February, 1815, in the 49th year of his age, this eminent servant of God was called to his heavenly rest. To himself it could scarcely be said to have been unexpected. The debilitated constitution which he brought with him from India, and the repeated shocks it had subsequently sustained, led him habitually to regard his continuance in life as extremely uncertain and precarious; while his various afflictions, personal and domestic, had tended to withdraw his thoughts and affections from the world, and to fix them on spiritual and eternal

objects. We have seen that in fulfilling the important engagement which terminated his earthly course, he evidently appeared to be working while it was called "to-day," and to be constantly anticipating the near approach of "the night," in which he could no longer work. Of his habitual preparation for the hour of his departure, no one can entertain a doubt, who has marked the scriptural foundation of his faith, and the unquestionable evidences of its sincerity, in the long and uniform tenor of his truly Christian career.

The readers of the preceding narrative have already observed Dr. Buchanan in India, upon what he strongly, though erroneously, believed would prove his death-bed; and they have witnessed the deeply penitent, yet resigned and peaceful frame of mind, which he then exhibited. Such, as we are evidently authorized to conclude, only of a more mature and heavenly nature, would have been his testimony and his feelings, had he been allowed again to express them. In the absence of any such opportunity, we must be contented to recur to that scene; and, together with the recollection of his subsequent "work of faith, and labour of love, and patience of hope," endeavour to enter into the full meaning of the following brief sentence, which occurs amidst a few other "private thoughts," and in which its author appears plainly to have anticipated the probability of some final stroke, which should impede the exercise of his faculties, and prove the prelude to his departure. 'If,' said he, 'my mind and memory should be affected by illness of body, I shall look to my head, Christ. I am but a member.' From any painful infliction of this kind, Dr. Buchanan was mercifully spared; and, after having paid the last sad tribute of affection to the friend and benefactor of his early years, was removed almost contemporaneously, and re-united to him, and to other kindred spirits of the "just made perfect," in

regions where sickness and sorrow, change and separation, are for ever unknown.

In consequence of a wish he had expressed to Mrs. Thompson, not long before his death, the remains of Dr. Buchanan was removed from Broxbourne to little Ouseburn, in Yorkshire, and deposited near those of his second lamented wife. A monumental inscription, written by the Rev. W. Richardson, of York, records in plain but expressive language, the leading particulars of his life and character.<sup>1</sup>

It may, perhaps, be expected, that a more definite and comprehensive review should be given of both, at the close of these Memoirs. The length, however, to which they have been already extended, and the distinctness with which the events of Dr. Buchanan's life, and the features of his character, have been marked, will only require such a general recapitulation as may assist the reader in forming a correct judgment of the whole.

In reviewing the history of Dr. Buchanan, our attention must be first directed to his religious character. It was this which originally introduced him to our notice, and by this he was principally distinguished throughout his benevolent and useful career. The deep and solemn impression of religion, which, through the grace of God, was made upon his mind in his twenty-fourth year, formed the commencement of a life devoted to the service of Christ. We have traced the effects of this great spiritual change in the course of his studies at the University of Cambridge, during his various labours in India, and his continued exertions after his return to this country. Amidst these diversified scenes and engagements, an energetic conviction of the infinite importance and value of the gospel, and a lively

<sup>1</sup> See the end of the volume.

sense of his own obligations to that grace which had made him effectually acquainted with its blessings, were the commanding principles which actuated his conduct.

Those who know little of real Christianity may, perhaps, attribute his earnestness and activity in religion, as they would that of the great Apostle himself, to enthusiasm, zeal for proselytism, or the love of fame. But the whole tenor of this narrative sufficiently proves, that no corrupt, weak, or worldly motives swayed his mind. The great object to which he devoted his life, engaged him in an unceasing contest with the principles and the prejudices of those whom a regard to his worldly interest would have led him carefully to conciliate; and though his benevolent exertions undoubtedly procured him many valuable friends, few men of such sober and practical views, and of such genuine philanthropy, have gone through a greater variety of "evil" as well as of "good report." With still less justice can the activity of Dr. Buchanan in the great labour of his life be ascribed to a controversial or innovating spirit. He was, on the contrary, disposed, both by constitution and principle, to avoid rather than to court opposition; while, during several years, the languor of declining health was continually urging him to self-indulgence and repose.

Amidst such powerful inducements to a very different line of conduct, it is scarcely possible not to perceive that Dr. Buchanan could only have been actuated by pure and disinterested motives. The love of Christ, and of the souls of men, and a fervent desire to be the instrument of imparting to others that unspeakable blessing which he had himself received, were in reality the springs both of his public and private exertions. These were the principles by which he was animated, and which supported him with equanimity and patience amidst



labour and reproach, infirmity and sorrow; and even rendered him joyful in tribulation.

Combined with these motives, Dr. Buchanan possessed a spirit of lively and vigorous faith, which substantiated 'things not seen,' and led him to think and act under a strong impression of their truth and reality. He was, therefore, eminently a practical man. Though inclined by natural taste, and the habits of a learned and scientific education, to indulge in speculative pursuits and pleasures, the strength of his faith, and the ardour of his love, towards objects of spiritual and eternal concern, rescued him from their fascination, and taught him to account all knowledge, and all occupation, vain and unimportant, compared with that which tended to render himself and others "wise unto salvation." Hence, from the period at which the religious necessities of his own countrymen in India, and the moral state of its benighted native inhabitants, first impressed his mind, the life of Dr. Buchanan exhibits a continued series of strenuous, self-denying, and disinterested efforts to supply the deficiencies, and to ameliorate the condition, which he lamented.

For the accomplishment of this great purpose, he was admirably qualified both by natural and acquired advantages. Sagacious and observant, calm and persevering, resolute, yet mild and courteous, he took a penetrating and extensive survey of the various objects around him; and, omitting points of inferior consideration and importance, fixed his attention on the grand and prominent features by which they were distinguished. The temper, also, and habits of Dr. Buchanan were peculiarly calculated to soften the asperities, and to remove the prejudices, of opponents; to treat with men of every rank upon their own grounds; and to engage them in promoting the great objects which he himself had in view; while the comprehensiveness of his mind, and the munificence of his disposition, enabled him

both to conceive and execute designs of no ordinary difficulty and magnitude.

We have accordingly seen in the course of these memoirs, that, by the publication of authentic documents and convincing statements, by the proposal of magnificent prizes, by the active exercise of his influence with those who respected and esteemed him, and by personal exertions, which included a journey of several thousand miles, amidst many difficulties and dangers, he endeavoured to extend and perpetuate among the European population of India, the national faith and worship; and, unmoved by the obloquy of opponents, and by the want of cordial assistance on the part of some who might have been expected to support and cheer him, laboured unceasingly to diffuse among millions, immersed in the thickest darkness, 'the light that leads to heaven.'

Nor did he labour in vain. Whoever has attended to the state of public opinion, and to the course of public events, in this country and in India during the last twenty years, must perceive the revolution of sentiment and feeling, which has taken place in that period, upon these important questions. The general acknowledgment, and the recognition in parliament, of the solemn duty of attending to the religious interests of British India; the establishment of our Episcopal church, and the facilities afforded to the efforts of Christian piety and zeal, to promote the knowledge of the gospel in that extensive empire; and the progress which has been actually made in this great work, demonstrate the truth of this assertion. It is equally certain, that to the able and persevering exertions of Dr. Buchanan must this happy change of opinion and these salutary measures be principally attributed. Of his claim to the merit of having successfully pleaded the cause of an ecclesiastical establishment for British India, and thus of having prepared the way

for the most effectual civilization and moral improvement of the natives, there can be no doubt; and of his zealous participation in the great plan of oriental translation, his original proposal of the Malayallim version, and of a new edition of the Syrian Testament,<sup>1</sup> and his generous and self-denying exertions to promote both these important works, are proofs which neither can nor will be forgotten. Millions yet unborn will, doubtless, on account of these and many other great and truly Christian services of this eminent man, have reason to rejoice, and will hereafter "rise up and call him blessed."

The qualifications of Dr. Buchanan as a writer were peculiarly suited to the task which he had undertaken. Bold, perspicuous, and decisive, he is distinguished in all his works by the accumulation and display of new and striking facts, connected, for the most part, by brief, pointed, and sententious observations. Even in his writings which are more strictly theological, he adopted a similar plan; seldom pursuing a long train of reasoning, but laying down certain undoubted facts, truths, or principles, and arguing from them directly and practically to the conclusions which he had in view. His style, however, though in general simple and unambitious, was, as we have more than once had occasion to notice, frequently dignified and eloquent. But upon this point we may refer with advantage to two most competent and respectable authorities. The

<sup>1</sup> As some objection to the mode of printing adopted by Dr. Buchanan was urged after his decease, it may be satisfactory to state, that a few copies of his work, as far as it had proceeded, were transmitted to India, and forwarded to the Syrian Christians in Travancore. Their reception of it is thus described by the Committee of the British and Foreign Bible Society:—"The type and character of these gospels are considered by them to be executed in the best manner; and the bishop and catanars (or clergy,) expressed the most earnest desire to receive the whole of the Old and New Testament printed in the same manner."—*Extract from the Correspondence of the British and Foreign Bible Society, for August 1817.*

first is that of Dean Milner; who, in speaking of Dr. Buchanan, observes as follows:—

‘ I perfectly well remember that the circumstance which very soon marked his character, even in the early part of his residence as an undergraduate, was plain, sober, good sense, with a perspicuity and brevity of expression in all his English compositions on religious and moral subjects. He had no pretensions to elegance; but he was altogether free from that vicious, flowery style, into which young students are apt to fall. Buchanan had always too much matter to allow him to be very wordy.’

The other testimony to which a reference has been made is from the review of one of his works in the *Christian Observer*.<sup>1</sup>

‘ Dr. Buchanan is characterized, as a writer, by ease, and by a colouring of the picturesque, with which he contrives to invest his subject. Some great writers have laboured to clothe fiction in the garb of truth; Dr. Buchanan’s peculiarity is, that he gives to truth many of the charms and ornaments usually appropriated to fiction. In consequence of this, he has, we think, eminently the power of touching some of the best feelings of the mind, and of winning over those whom dry reasoning might not convince.’

The subjects to which Dr. Buchanan devoted his attention, did not require, or even admit the display of learning, strictly so called. It has, however, sufficiently appeared, that without affecting the character of a consummate scholar, from which he was precluded by the duties of an active and laborious profession, his attainments in European literature and science were of no ordinary nature, and such as qualified him to sustain with credit the important offices to which he was appointed in India. His acquaintance with oriental learning, if not critical

or profound, was extensive and considerable. After making some progress in the Persian language, he relinquished it, from a conviction of its comparative inutility to himself, soon after his arrival in India; but with the Hindostanee he was familiar; and of the Hebrew, Syriac, and Arabic, he possessed a very competent knowledge. His grand object, however, being popular and practical, his chief excellence consisted in the collection and exhibition of important and various information, and in bringing it, by convincing and luminous deductions, to bear upon some weighty and interesting question. In this talent he stands nearly unrivalled; and to this must be in a great measure ascribed the success of his appeals to the understanding and the heart, upon the great subjects discussed in his writings.

The sentiments of Dr. Buchanan as a divine have been for the most part fully developed in these memoirs. They have appeared to be truly scriptural, and in perfect unison with the doctrines of the church of England. With respect to the much disputed point of predestination, which evidently formed no prominent part of his creed, he was what, for the sake of distinction, may be called moderately Calvinistic. The statement of his opinion upon this subject does not indeed occur in any of his publications, and was in very few instances introduced into his discourses from the pulpit.

Though he was thus reserved upon this mysterious doctrine, it was, however, one on which he had thought and read much. He left behind him an unfinished work, entitled, 'A Testimony to the true Faith,' in which it was fully but cautiously discussed.

That he was far from being the retailer of other men's opinions, or from blindly and indiscriminately adhering to the tenets of any earthly "master," is evident, not only from the general tenor of his character, but from his express declaration in a note

to one of his published sermons ;<sup>1</sup> in which, referring to the general propensity to render the religion of Christ a human system, and to enlist under the banner of some celebrated leader, he observes, that the enlightened Christian acknowledges no name but that of Christ ; and exclaims with indignant surprise, ' Calvin and Arminius ! Is it not an insult to men of intelligence and learning, humbly receiving the revelation of God, to suppose, that, instead of drawing pure water from the fountain-head, they should drink from such shallow and turbid streams ! '

Dr. Buchanan's view of this profound subject, like every other sentiment which he entertained, was far from being merely speculative. Whenever he thought it right to inculcate it, which, as it has been observed, was but seldom, it was not crudely or exclusively ; but with reference to certain specific marks of the Christian character, in connection with other scriptural truths, especially such as declare the obligations and responsibility of man, as an intelligent and accountable being, and in harmony with the general promises of the Gospel.

Of the leading principles of his faith, a most impressive and interesting summary is contained in the following preamble to his last will :

' I Claudius Buchanan, of Little Ouseburn, make this my last will and testament. I commit my soul and body to Jesus Christ, the Saviour of lost sinners, of which sinner I am one, the chief of sinners ; but I trust I have obtained mercy ; and I look for eternal salvation through the obedience of Christ unto death, even the death of the cross. I account the origin of my salvation to be the love of God the Father, who loved my soul in Christ its head before the foundation of the world. I renounce all works as a claim of merit. All my works have been mixed and sullied

<sup>1</sup> The Healing Waters of Bethesda.

with sin and imperfection. Whatever has been acceptable to God is his own, even the work of his Holy Spirit; it is not mine. Glory be to God the Father, Son, and Holy Ghost, for ever and ever. Amen.'

Such is the emphatic declaration, with which the eminently pious subject of these memoirs bade adieu to every earthly concern and anticipated an eternal world. The grand truths which it recognizes accord with the sentiments and feelings of every real Christian, and can scarcely be read without a deep impression of their importance; while they evidently formed a most consistent and satisfactory close to a life devoted to the service of that Saviour, in the faith of whose Gospel he thus calmly resigned his spirit.

The observations which have been already made, as well as the specimens which have been given of his discourses, render more than a few remarks upon Dr. Buchanan as a preacher unnecessary. His delivery was slow, but impressive, and though far from being studied, was yet pleasing and persuasive. His sermons were often doctrinal, but more frequently practical and experimental; and generally interesting, either from the historical or parabolical form, or from the simple yet energetic and affecting style in which they were composed. So far as mere popularity of manner is concerned, he may not be considered as entitled to much distinction. But if success be admitted as any test of merit, he must be allowed to rank high as a preacher. Both in India and in this country he was honoured as the instrument of converting many from "the error of their way," and of instructing and edifying others in the faith of the Gospel.

Preaching was not, however, that by which Dr. Buchanan was chiefly distinguished. His peculiar excellences as a public character are to be discerned in his enlarged and truly Christian philan-

thropy; in the extent and acknowledged importance, utility, and disinterestedness of his plans; and in the boldness, generosity, and ability with which he laboured to accomplish them.

Of his fidelity, diligence, and activity in the fulfilment of his official duties, the conduct of Dr. Buchanan as Vice-Provost of the college of Fort William, is a striking and satisfactory instance; and it is no slight proof of the value of his services, that the year in which they were superseded by the abolition of this office is distinctly marked, by a very competent witness, as the period of the declining usefulness of that important institution.<sup>1</sup> During his residence in India, independently of his acknowledged value as a faithful minister of the gospel, and as a public servant, he was, according to the memorialist of his excellent colleague, 'beloved and admired by many of every rank, for his fine abilities, and for the estimable qualities of his heart;' and, after his return to this country, his uninterrupted labours in the cause of Christianity, amidst accumulated infirmities and sorrows, equally secured him the respect and esteem of all who are capable of appreciating pure and undefiled religion, and exalted virtue.

Dr. Buchanan, however, sought not 'honour from men.' His faith enabled him to 'overcome the world,' and rendered him comparatively indifferent to its applauses and its frowns. He lived

'As ever in his great Task-master's eye.

and appeared on all occasions supremely anxious to fulfil his appointed duties, and to hasten towards the heavenly prize. 'He carried about with him,' observed one of his intimate friends, 'a deep sense of the reality of religion, as a principle of action; and

<sup>1</sup> See Mr. Fraser Tytler's 'Considerations on the State of India.'



from various conversations which I recollect with him, I could strongly infer how much he laboured to attain purity of heart.' His last common-place book contains various proofs of his simple, devoted, and progressive piety. Observations occur, chiefly founded upon passages of scripture, on the great doctrines of the gospel, particularly on faith in the atonement, on divine grace, on holiness, on the love of God and of our neighbour, on humility, on communion with God. and on the world of spirits.

One brief extract, entitled, 'A general topic of 'Prayer,' may serve to show the practical piety, and the humble and subdued disposition of its author.

'Let us,' says this excellent man, 'endeavour to seek happiness and contentment in our own place and condition, not looking abroad for it. Let us seek and expect it in existing circumstances; contented with little domains, little possessions, a little dwelling; that we may prepare for a less house, a smaller tenement under ground.'

If we descend to the more private features of his character, the reader of his memoirs must be struck by his patience under protracted weakness and suffering; and his submission to the will of God under frequent and severe privations of domestic and personal happiness; and by his extraordinary liberality and diffusive charity. Of the more remarkable instances of these virtues, sufficient notice has been already taken; but Dr. Buchanan was cordially and habitually generous; and, independently of those munificent acts which were unavoidably public, the writer of this narrative has met with many others scarcely less noble, of which the world never heard; while, in addition to his liberal support of various Christian institutions which adorn our country, there were, no doubt, numerous exertions of private benevolence, which were utterly unknown. This eminent generosity, however, by no means interfered with that just and moderate provision for his family,

which is equally the dictate of prudence and of religion.

It may seem scarcely necessary to add, that Dr. Buchanan was, from deliberate conviction and choice, warmly and steadily attached to the established constitution of his country, both in church and state. Of his exertions to extend the one throughout the British empire, the reader needs not to be reminded; while his loyal and zealous support of the other is abundantly testified by his Jubilee Sermons, and by various excellent discourses both in India and in England.

His social virtues require only to be mentioned. His invariable kindness and candour, his forbearance and readiness to forgive, together with all the charities of domestic life, are excellences which, though happily too common to be much dwelt upon, were conspicuous in him, and will long live in the recollection and regret of his family and friends. To him, indeed, in these, and in some other points which have been noticed, may not improperly be applied the tribute of a Roman historian to a man of eminent merit in degenerate times; '*Civis, maritus, gener, amicus, cunctis vitæ officiis æquabilis, opum contemptor, recti pervicax, constans adversus motus.*'

An enemy, however, for such it seems he had, or even a less partial friend, might here be disposed to say, with a celebrated French annalist,<sup>1</sup> when describing a man of extraordinary qualities, '*Tourner la médaille.*' To such a proposal there can in this case be no objection. It is by no means necessary to the just appreciation of Dr. Buchanan, to represent him as a faultless character; and if it were possible for him to interfere with so unwise and unchristian an attempt on the part of any of his friends, he would be the first to deprecate and to resist it.

<sup>1</sup> *Tac. Hist. lib. iv. c. 7.*

<sup>2</sup> *The Duc de Sully.*

His defects were such as are incident to the talents and dispositions by which he was distinguished: Naturally bold and ardent in his conceptions, feelings, and expectations, he unavoidably communicated his own impressions in his delineations of human good and evil. Hence he has been accused of severity in his strictures on the ecclesiastical negligences and deficiencies of our eastern administration, of a dictatorial tone in his suggestions, and of exaggeration in his representations of the religious state of India, and of the probable results of the measures which he recommended.

If it be meant by such animadversions to insinuate that Dr. Buchanan either intentionally, grossly, or even materially misrepresented or overstated any facts or incidents which he has undertaken to relate, his friends would have no hesitation in denying the charge, until some specific proof of such allegations be adduced; and in the meantime they would express their calm and undoubting acquiescence in the result of a full and impartial examination. It may be added, that a man of so much integrity and ingenuitv as Dr. Buchanan, when, at the close of life, he was urging upon the attention of the missionary the importance of a strict and cautious adherence to simplicity and truth in his periodical reports, could scarcely be conscious of any personal failure in the performance of a similar duty.

If the objections in question refer merely to the warmth of colouring which pervades his descriptions, the reply has been anticipated in the sanguine nature, complexion, and character of his mind: which would as necessarily produce such a style, as the opposite temperament of another writer would naturally lead to colder and less vivid representations. If this consideration should be deemed unsatisfactory, it can only be lamented, that what in writers, who have

\* See page 461 of this volume.

but little else to recommend them, is freely forgiven, and even admired, is severely visited upon one whose claims to general credibility and regard are of no ordinary magnitude. But it is remarkable, that while the world will readily approve the coldest and most inadequate statements upon religious subjects, the man who treats them with any degree of fervour proportioned to their importance, will be discredited and condemned. That Dr. Buchanan should have been resisted and reprehended by those who consider his zeal for the conversion and salvation of men to have been excessive and enthusiastic, and his plans and expectations visionary and extravagant, not to say rash and dangerous, ought not to excite our surprise. Time, however, and that which it will doubtless bring with it, additional information and experience, will, it is confidently presumed, gradually dissipate these illusions, and prove to the satisfaction of all, who are not under the influence of inveterate prejudice, the substantial correctness as well as importance of his statements; though, as it will ever be more easy to cavil than disprove, to criticise the productions of others than to add to the general stock of knowledge and happiness, it is vain to expect that minute and pertinacious objectors will either be satisfied or silenced.

‘I ever considered,’ observes a friend,<sup>1</sup> whose testimony is peculiarly valuable, (in speaking of the efforts which have been made to depreciate the authority of Dr. Buchanan,) ‘such attempts as the effect of dislike to the plans in which he was engaged. I apprehend no one will ever be able to invalidate any of the facts recorded by Dr. Buchanan, though some, who possess not his spirit, will not view the circumstances as he viewed them, and therefore will not speak of them as he did.’ This latter remark forms, in fact, the key to the

<sup>1</sup> The Rev. D. Corrie.

greater part of the insinuations which have been circulated respecting the subject of these Memoirs, and at the same time furnishes an antidote to their poison. Let but the spirit of faith in the gospel, and of love to the souls of men, animate those who are now inclined to treat with negligence or contempt the statements and reasonings of Dr. Buchanan; and it may be asserted, without incurring the charge of uncharitableness, that they will not be long in acknowledging the truth and correctness of the one, and the force and value of the other. Let men, in short, only be convinced, that ignorance of the true God is the grand cause of all the moral evil in the world; that to "know Him, and Jesus Christ whom he hath sent, is *life eternal*;" and that multitudes are every where "perishing for lack of" that knowledge; and they will at once be disposed to admit, that there can scarcely be any exaggeration in describing the wretchedness of those who are destitute of it, or any excess in their zeal who labour to make known to every creature under heaven that gospel, which has "the promise of the life that now is, and of that which is to come."

If the imperfections of Dr. Buchanan as a private Christian have not been studiously exhibited, it is because, from his remarkable simplicity, and, if the expression may be allowed, his careless confidence of integrity, the defects as well as the excellences of his character can scarcely fail of being sufficiently noticed by an attentive reader of these Memoirs. The assistance, too, of a biographer is seldom required to point out the errors of men who have acted a prominent part in the world; while the benefit of such representations, in works not sanctioned by infallible authority, is very doubtful; mankind in general standing much more in need of being animated by the exhibition of eminent merit, than consoled or gratified by the disclosure and delineation of defects inseparable from the condition

even of the most advanced Christian. Of those which were incident to his own character, no one could be more humbly sensible than Dr. Buchanan, more watchful for the discovery of unknown faults, more anxious for their correction, or more diligent in endeavouring, under the influence of divine grace, "to perfect holiness in the fear of God."

After all the deductions, therefore, which may be due to the paramount claims of truth, or urged by the severer demands of a less friendly scrutiny, there remains in the subject of these Memoirs, to the glory of the divine grace, a residue of solid, and undoubted, and indefeasible excellence, of which the conviction and estimate will, it is firmly believed, be gradually and certainly augmenting. He may be slighted by some, and misrepresented or misunderstood by others; but among those who can justly appreciate distinguished worth, genuine piety, and enlarged and active philanthropy, there can surely be but one opinion—that Dr. Buchanan was "a burning and a shining light," and a signal blessing to the nations of the East. We may, indeed, safely leave his eulogy to be pronounced by future generations in Great Britain and Hindostan, who will vie with each other in doing honour to his memory, and unite in venerating him as one of the best benefactors of mankind; as having laboured to impart to those who in a spiritual sense are "poor indeed," a treasure,

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'Transcending in its worth  
The gems of India.'

But if it were possible that men should forget or be insensible to their obligations to this excellent person, he is now far removed from human censure and applause; his judgment and his work are with God; his record is on high, and his witness in

heaven. He has "entered into peace," and will doubtless stand in no unenvied lot "at the end of the days;" when "they that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

THE END.

## MONUMENTAL INSCRIPTION.

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Sacred to the memory of  
CLAUDIUS BUCHANAN, D. D.  
Late Vice-Provost of the College of Fort William in Bengal ;  
whose eminent character as a Christian ;  
zeal for the cause of his God and Saviour ;  
and unwearied endeavours to promote it in the earth,  
deserve to be had in everlasting remembrance.  
He was a native of Scotland,  
but educated at Queen's College, Cambridge.  
During the twelve years of his abode in India,  
" his spirit was stirred in him,"  
while he beheld millions of his fellow-subjects,  
under a Christian government,  
as sheep without a shepherd, and perishing  
for lack of knowledge.  
To excite the attention of the British nation to this sad spectacle,  
he devoted his time, his talents, and a  
large portion of his income.  
By his " Christian Researches," and other  
valuable publications,  
he pleaded the cause of neglected India, nor pleaded in vain :  
Britain was roused to a sense of her duty,  
and sent forth labourers to the harvest.  
Though gentle and unassuming,  
he was bold and intrepid in this work of faith and labour of love ;  
and exhibited mental vigour to the last,  
amidst great bodily debility and severe affliction.  
In social and domestic life he was holy and exemplary,  
full of mercy and good works.  
Yet in lowliness of mind, he renounced all dependence upon  
the excellence which others saw and admired in him,  
and looked for eternal salvation through the  
obedience unto death of Christ.  
He departed this life, February 9, 1815, aged 48,  
at Broxbourne, in Hertfordshire ;  
where he was superintending an edition of the Syriac Scriptures,  
and was buried near the remains of his amiable wife,  
whose virtues he has recorded on the adjoining stone.  
' They were lovely and pleasant in their lives,  
and in their death they were not ' long ' divided.'



*Lately published.*

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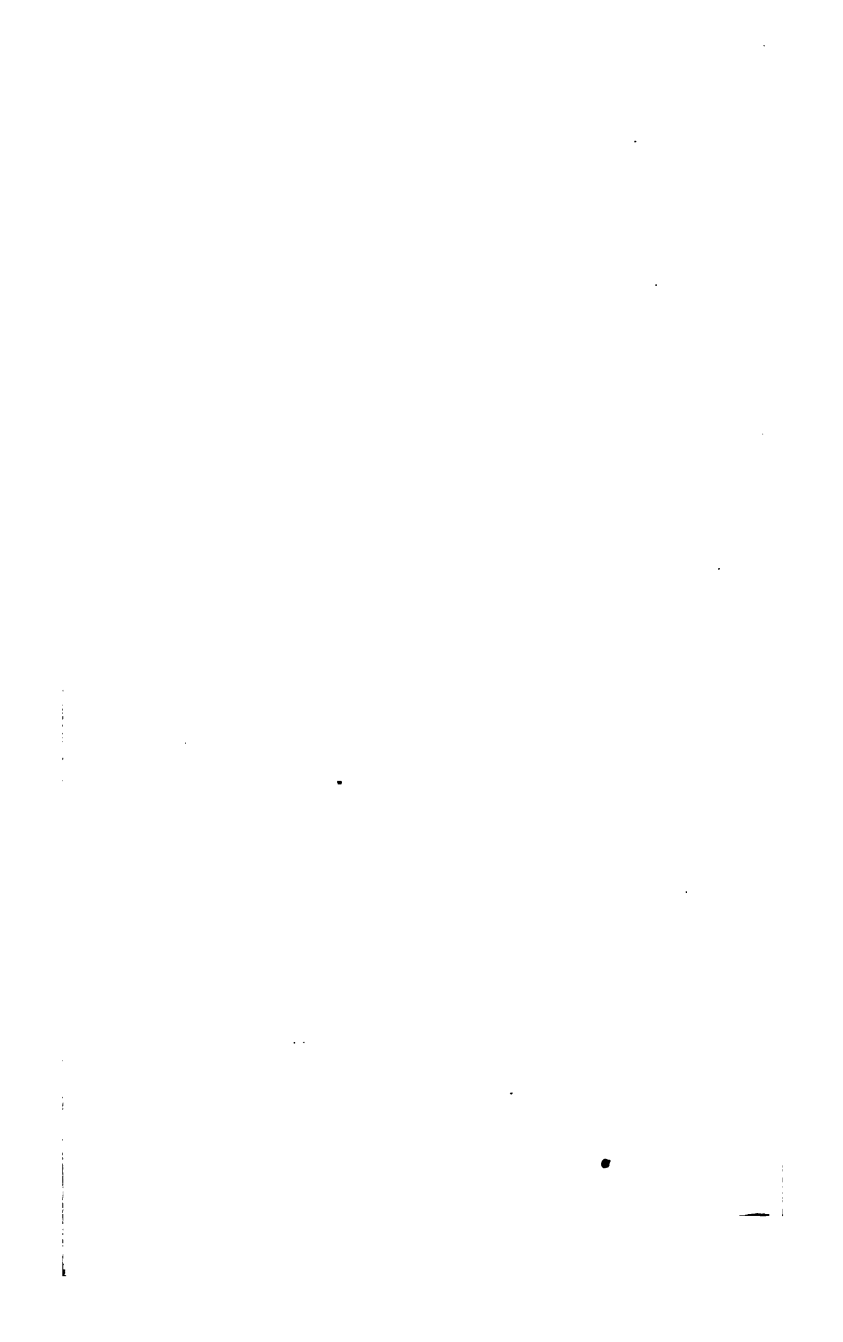


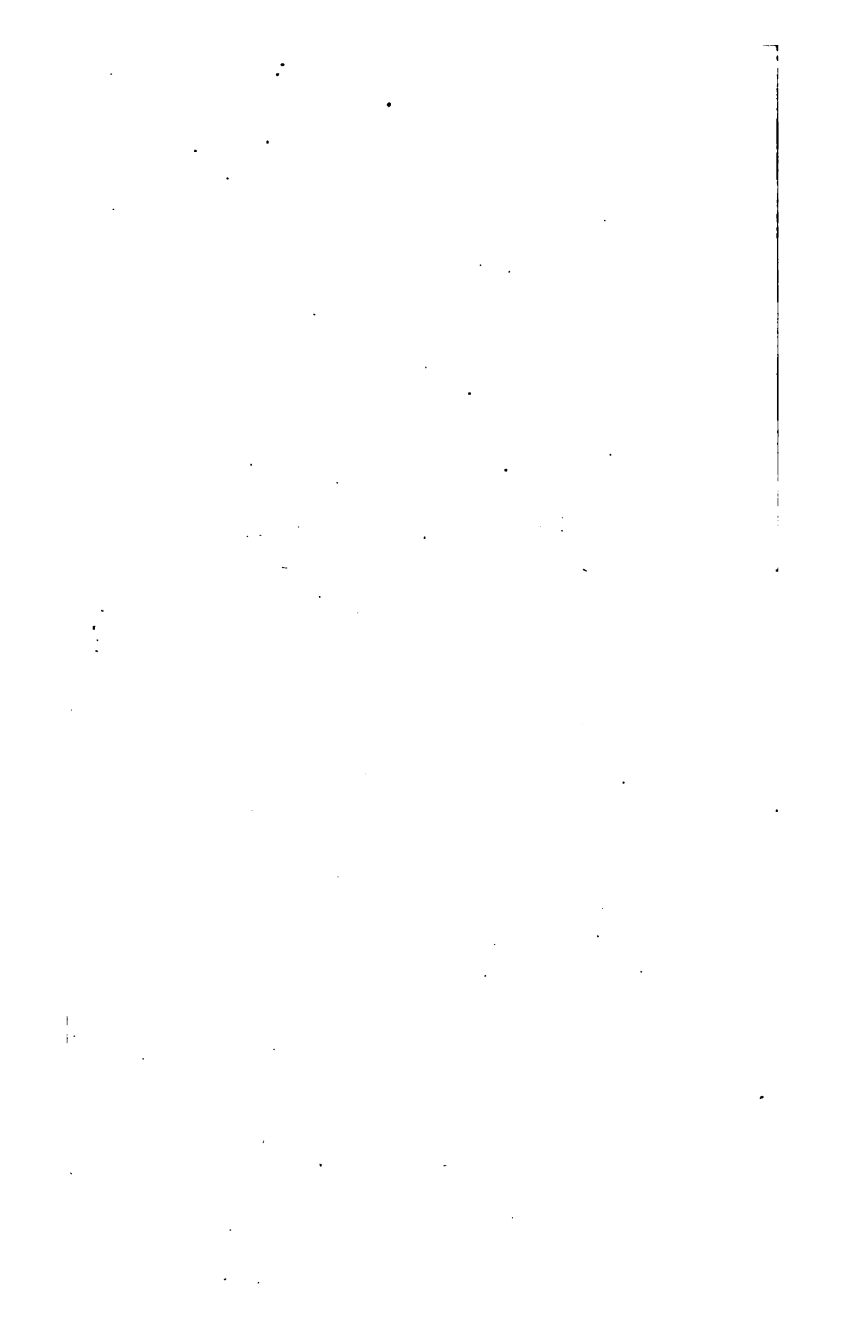


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